

THE HOLY NAME JOURNAL

*The only official national publication of
the Holy Name Society in the United States.*

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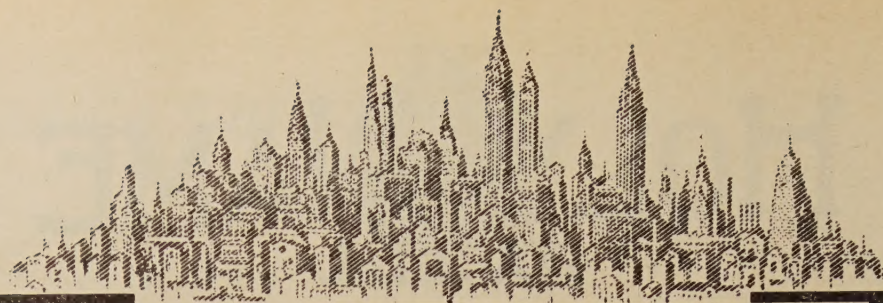
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The Mecca *of The Holy Name*

NEW YORK CITY, the goal of many visitors and vacationists, has been chosen for the Third National Convention of the Holy Name Society which is to be held September 17-20. Many factors combine to make the city the meeting place of the Society. But all are outweighed by the fact that the Holy Name movement in this country had its beginning on the island of Manhattan. The metropolis with its transportation systems, hotels, and many churches is able to receive a great spiritual congress.

FIRST known as New Amsterdam, New York in 1628 had 270 inhabitants, but within fifteen years eighteen languages were spoken in the town. In 1664 the Duke of

York sent an English fleet to capture the Dutch town which was named New York after its captor. The original settlement of Hollanders was at the lower end of Manhattan Island. Today the City of New York takes in not only Manhattan Island, but the Bronx, Staten Island and a large sweep on Long Island.

MANHATTAN is the most familiar to the visitor and will be the center of the Holy Name convention. The island is thirteen and one-half miles long, its maximum width is but two and a quarter miles at Fourteenth Street. Upon this rock is built the residential, commercial and financial center, where the tall buildings form long canyons and

the skyscrapers tower overhead. Day after day there are innumerable wonders which pass in swift procession to amuse the travelers from all parts of our own country and the far flung places on the earth.

ALTHOUGH Manhattan Island is surrounded by deep and wide waters, for the harbor is one of the greatest in the world, the city is readily reached. Every morning hundreds of thousands of workers pour into the city and in the evening return to their suburban homes. Many of the railway systems converge there, and bring their passengers into the city over bridges, or through tunnels under the rivers, while others bring them



SAINT PATRICK'S CATHEDRAL, NEW YORK CITY

on ferries from the terminals on the New Jersey shore. Long suspension bridges and the Holland tunnel open the way for the motorist. Steamships, large and small, from every port on the globe slip in and out of the harbor. The visitor may come by sea, over or under the rivers by train, automobile or bus.

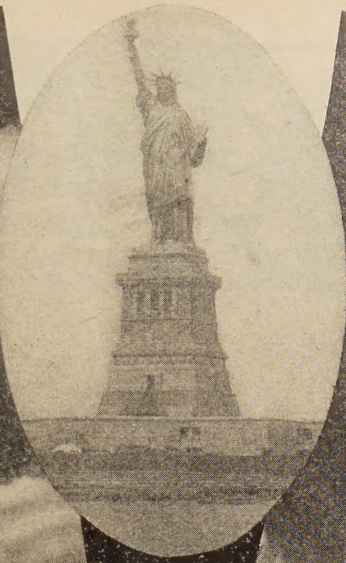
ONCE the visitor has arrived in the city it is easy to get about

cheaply and swiftly because of the vast transportation system. There are the elevated railways from which much of the city can be seen. There is a network of subways that touches every point on the island. On the surface a fleet of busses has replaced the trams. The movies have made the double decked busses on Fifth Avenue known the world over. The shopping and theatre districts can be covered on foot with comparative ease.

THE Catholic men who come to the city for the Holy Name Convention will naturally look for places of worship. On the Island of Manhattan there are 115 churches where Mass is offered every hour on Sunday mornings. The best known is St. Patrick's Cathedral which stands on Fifth Avenue almost in the center of the island where its twin spires cast shadows on the neighboring Rockefeller Center. Near Grand Central Terminal there is St. Agnes' known to many travelers, while down near the Pennsylvania Station there are the churches of the Franciscans and the Capuchins. The Dominican Fathers have a beautiful Gothic church dedicated to St. Vincent Ferrer which replaces the church where the first branch of the Holy Name Society was founded. In the theatre district there is St. Malachy's which is more popularly known as "the actor's church." Down in the financial district there is old St. Peter's on Barclay Street. Scattered all over the city are the churches where the parents or grandparents of many of the visitors were baptized or married before they moved on to settle in other parts of the country.

BROADWAY has been made known in songs, stories and movies, so that every visitor wants a glimpse of the bright lights, the bizarre spectacle that entertains young and old. The theatres, the immense electric signs, the news bulletins racing in lights across the Times building, crowds strolling aimlessly, the old ladies selling gardenias make up the pageant which lies within two blocks of Fifth Avenue and backs on the tenement district. New York is a city of extremes.

CULTURE is fostered in this greatest of cities. There is the Metropolitan Museum of Art which
(Continued on page 30.)



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FOR GOD AND COUNTRY

THE National Convention is but a month away. ARE YOU GOING?

Every member of the Holy Name Society, every Catholic man should determine now the part that he is to take in this grand rally. He should lend his support to the movement, he should take a personal interest in the plans of his parish branch. He should help to formulate the plans or give his whole hearted support to those made by the appointed committees. If possible he should attend.

THIS Convention is for every Holy Name man, particularly the man who joins his fellow members on the second Sunday of every month to receive Holy Communion. Thousands of such members are in many branches which are a great distance from New York and the expense makes it impossible for many members to go to the Convention, but the same would hold true no matter where the meetings were held. All of these branches, however, should send men from their ranks to take part in the discussions, to form a link with the other branches in the work which will be undertaken.

ALL are confident that the Convention is going to be the greatest spiritual gathering of men ever to be held in this country. It is assured that more than 100,000 Holy Name men from outside New York and neighboring dioceses will be there. Inspired by the loftiest of ideals, this congress should have far reaching results.

We are passing through a period that must have a lasting effect on the generations that are to follow us. We are seeking a permanent solution to obviate repetition of the maladjustments that have plagued not only our own country but the world for the last half dozen years. If we are to arrive at a reasonable security we cannot overlook the spiritual factors and concentrate on the material alone, we must cultivate moral men as well as prosperous men. We must preserve our Christian civilization, and one of the agencies is bound to be the Holy Name Society.

A great movement depends on unity. Thus the expansion of the Holy Name Society and the sphere of its influence will depend on the interest shown in the meetings. The relation to new problems must be mapped out, insidious dangers which threaten must be unmasked but the first concern will be the apostolate of a militant Christianity among men.

THERE will be the great devotional meetings at which the members will offer common prayer in thanksgiving for many blessings and in petition for peace and prosperity for our land. This congress is bound to be Christian and American, seeking only greater glory for God and country.

CATHOLICISM'S CHAMPION

GILBERT KEITH CHESTERTON was not born to the Faith in which he died and which he

championed with his extraordinary talents even though that Faith had once been the only creed accepted in his native land. He spent the greater part of his busy life seeking truth and when he discovered it in the Catholic Church he surrendered completely.

CHESTERTON did not stumble into the Church nor was he guided by sentiment. Endowed with a great intellect it was natural that he should turn his thoughts to himself and his destiny, that he should seek not only the apparent realities but the great plan and the ultimate cause. In that search he was humble enough to trace the roads of those who had gone before him, he was willing to look to the thinkers of other ages for aid. When he found that all led to the Chair of Peter, he submitted.

THOSE who have gone over to Rome have paid heavy penalties for their defection and Chesterton was one of them. He was an Englishman who was intensely fond of his native land, he had a talent for letters far above that of most of his contemporaries and yet because he had dared enter the Church no honor was bestowed by his king; because he defended the Faith, Westminster Abbey did not receive his body. His resting place is the plot of his choice—consecrated ground.

WE are too close to the man to guess posterity's estimate of his worth. He was given to the use of the paradox and his peculiar style annoyed some while it amused and appealed to many. But the product of his pen was not merely a craftsman's juggling of words it bore the message of a crusader. Once he had thought himself into the Church he became aware that there were innumerable matters which he did not understand thoroughly and as he explored he shared his findings with his fellowmen. He became one of the great champions of Catholic life and Catholic thought.

CHESTERTON's passing is not only a loss to the Church in England but to the Church in the English speaking world. There may come a day when literary pilgrims will go to his grave but it is for us, his brothers, no matter where we be, to pray for his great soul.

TO "FATHER TIM MULLEN"

THE stage and screen have presented many impersonations of the clergy. Too often the actors have given caricatures rather than characterizations for although they wore the garb of a cleric they portrayed men devoid of personality. It is refreshing to see a priest played as a man with a noble soul such as the character of Father Tim in "San Francisco." For the pleasure derived from his playing, we compliment Mr. Spencer Tracy.

RELIGIOUS LIBERTY IN RUSSIA

THERE are those who look upon the Soviet as the modern Utopia, yet Russia still seems to be in transition, not the change of maturity but the uncertain groping for a solid beginning. When the Bolsheviki first took control they tossed aside everything that might be linked with the past of the unhappy country; government, religion, customs and morals. Now they are retrieving remnants of the old order bit by bit.

IN the war upon God, Lenin and his group destroyed the churches, satirized the Almighty in public blasphemy, deliberately set about to root out all moral sense. Marriage was made a travesty, divorce was to be had for the asking, abortion was permitted if not aided, while perversion and license warped the character of the children. On the grounds of expediency for the good of the State, family life has been fostered, a natural moral code taught, and recently abortion has been outlawed.

IN the about-face a new constitution has been submitted to the people which among other things granted liberty to worship. The same constitution granted suffrage but as the first copies came off the printing presses it was discovered that instead of granting the vote to all over eighteen years of age, the wording of the document limited suffrage to those in their eighteenth year. The presses were stopped to correct this error in favor of the people.

THERE must be a joker in the granting of religious freedom by a State that encourages Atheism.

“BLESSED BE GOD”

“THERE IS NO GOD”

The Holy Name Movement Vs. Communism

BY BERTRAND NEISER

THREATENED by the godless propaganda of Communism is the Reign of Jesus Christ on earth; dethroned in the hearts of men is Christ, the King. The Communistic “no-God campaign” is wreaking untold destruction. No longer need we read the literature of the Communists to learn what they advocate, no longer need we look upon their placards decrying God to understand what they propose—the lives and deeds of many round about us proclaim “there is no God.”

SUCH a blasphemous proclamation is a direct challenge to every Holy Name man. We have a fight on our hands—battle to retain the lawful Reign of Christ over the hearts and lives of men. Our war is a sacred war, more sacred than the Crusades of the Twelfth and Thirteenth centuries. The Crusades had for their chief purpose the recovery of the Holy Land, places where Our Lord lived and died. We, as Holy Name men, have for our primary purpose, something more than the protection of sacred places; we have the veneration of the Holy Name of God, of Jesus Christ from Whom places and things receive their sacredness.

THE godless Communistic propaganda is a blasphemy of the worst type; it does not stop at showing disrespect to Christ’s Divinity, it seeks to annihilate Him. Now is the acceptable time for every Holy Name man to rise to the occasion, to meet this crisis. Recall to mind the purpose of the Holy Name Society; lose no time, renew the spirit of your pledge, make yourself a better Holy Name man. All doing this, a solid united front against the enemies of God and Religion is ours, for in unity there is strength.

BUT this is not all. Look to your resources, your reserve forces, your recruits, your new members. Millions of Catholic men are not Holy Name men, millions who, unarmed with a special devotion for the Holy Name, might become the captives of our enemies rather than our allies. These we must enlist for our cause—the greater honor and glory of the Holy Name—and marching together under the banner of Christ, put to flight the enemies of God and our Catholic Faith.

TODAY, perhaps more than ever before, the Catholic man’s Faith is endangered. In the office, in the fac-

tory, in the various places of employment, he must come in contact with people who are anything but friendly to things religious, to things Catholic. A sarcastic or sneering attitude is not infrequently the occasion for many a man, weak in his Faith, to fall away from the Church, from the Truth. The daily papers, the periodicals, the theatres, all capable of much good, can and often do become a stumbling block to a man’s Faith. All these dangers can be lessened by bringing the Catholic man closer to the ideal, Christ, by grounding him well in the Catholic Religion so he can give a reason for the Faith that is in him. He must frequently renew in himself his firm belief in God, in the Divinity of Jesus Christ.

THIS the Holy Name Society enables a man to do, for in honoring the Name of Jesus we make an explicit act of Faith in what the Holy Name signifies. The Holy Name of Jesus means Saviour: “Thou shalt call His Name Jesus. For He shall save His people from their sins.” The Name of Jesus signifies His Mission—to save men from their sins. Included in the signification of the Name of Jesus are His Works—the sublime Mysteries of the Incarnation and the Redemption—the manner in which He saved men from their sins. In honoring His Holy Name we fortify our Faith, we reaffirm.

(Continued on page 31.)

MEXICO'S PLIGHT

BY HOWARD BRESLIN

IT seems to be a popular belief these days that what the daily press called "the Mexican question"—the persecution of the Catholic Church by the recognized Mexican government—is dead. This question never commanded a great deal of space in American newspapers. Now it appears that it has lost what little it had. The execution of a kidnapper, the approach of the baseball season, and the coming political campaign have crowded the plight of Mexican Catholics out of the columns of the daily press. The man in the street is well pleased; the politicians are more than pleased; even the Catholics were becoming bored with the constant cries of crucified Mexico. It is so much easier to ignore the whole situation. After all Mexico is far away and haven't we enough trouble of our own? Didn't the Mexican government magnanimously open up the churches again? Of course it did. Everything is just "lovely" down there, now. The "Mexican question" is dead.

IF THIS deluded belief were true, one would be tempted to add, "Long live intolerance!" Fortunately, however, there exists a minority of well informed Catholics who are determined not to allow themselves to be "kidded" into any mistaken notions about the well being of their brethren south of the Rio Grande, or about the generosity of the atheistic oligarchy that is the Mexican government. This skeptical minority—its members can be found in the editorial rooms of the few Catholic publications, in some of the more militant organizations, and in the Catholic Action groups of the colleges—is unique among the Catholic laity in that it actually knows for what it is fighting. The vast majority of Catholics in this country are divided into two groups on the question of religious persecution in Mexico. One group is notable only for its lethargic disinterestedness in the whole affair. These are the Catholics who think of Mexico, if at all, with the smug conviction that "all Mexicans are crazy" and the sneaking

suspicion that if there is trouble, "the clergy brought it on themselves."

THE other group is more vehement, more vociferous, and equally ineffective. The fact of religious persecution, at least, has penetrated the consciousness of these well meaning people. They deplore the conditions in Mexico. They believe sincerely that something should be done about the situation. They are not exactly certain just what should be done and in moments of emotional hysteria are apt to make extravagant demands to the government of the United States. The members of this second group are really quite bewildered; they are uninformed, uncertain and leaderless.

BOTH these groups are numerically large. Both are crassly ignorant concerning Mexico. Both—the one by its lethargy, the other by its extravagance have done a great deal of harm to the cause of freedom for Mexico. Neither has the slightest idea of how that cause may be furthered.

THE first question that must be cleared up in the minds of these numerous Catholics is just what they should try to obtain. Most people interested in the "Mexican question" have been frightened off the track by the politically expedient red herring that the government of the United States has no right to "intervene" in the internal affairs of another nation. The word "intervention" has been stressed and emphasized so much that it now bears a connotation in the public mind similar to the phrase "the marines have landed." The secular press has constantly misunderstood the position of Catholics on "intervention." Perhaps this was done deliberately, though it is preferable to believe that the press received its mistaken impression from the opinions of a few bellicose individuals with more courage than sense. No reputable Catholic organization or informed individual has, at any time, requested the government of the United States to "intervene" in Mexico! On the contrary Mexico and the Mexicans would be much better off if our statesmen practiced

what they preach concerning "intervention." We Catholics do not want it. We want it to stop!

IN spite of the platitudes of our politicians, it is an historical fact that the government of this country has been constantly meddling in the internal politics of Mexico. It is accepted as an established fact among the nations of the world that no government in Mexico can exist without the recognition of the United States. The manner in which this recognition has been granted is worthy to take its place among the most corrupt pieces of diplomatic chicanery in history. Several times our altruistic government at Washington has fomented armed rebellion in Mexico for its own purposes and with no regard for the wishes of the Mexican people. Presidents Polk (1846), Buchanan (1858), and Wilson (1913) were the prime malefactors in the quaint American custom of pillaging Mexico. Woodrow Wilson, that quiet kindly school teacher from Princeton who worried over the peace of the world, apparently cared very little for the peace of Mexico. Prompted by the selfish interests of American business, the Wilsonian Administration denied recognition to the government of Victoriano Huerta, the duly elected President of Mexico, and encouraged, with arms and money, the insurrection of Carranza. Arms were forwarded to the rebel army and an embargo placed upon shipments to the truly representative government of the Mexican people. The government of the United States actually landed the marines at Vera Cruz, materially aided in the overthrow of a legally constituted authority, and fostered the establishment of the present régime of egocentric oligarchs. If this is not "intervention," what is?

PERHAPS a few optimistic souls really believe that American business no longer keeps its watchful eye on Mexico's puppet government which has managed to keep the support of our own government solidly behind Carranza, Obregon, Calles and Cárdenas, men who protected American capital in Mexico and became rich doing it. That they and their accomplices brought blood and persecution to the people of Mexico was considered to be incidental and unimportant.

IT is rather important, however, that the people of the United States understand just what sort of government their own Federal government established, recognized and is supporting in Mexico. Quite a few seem to be under the misapprehension that this "persecution" in Mexico is an affair of "petty politicians" arguing with one another. There is nothing petty about what Lazaro Cárdenas so euphemistically calls enforcing exact compliance with the laws regulating religious worship. The Mexican Constitution denies legal existence to all associations known as churches. It also explicitly confiscates all church property, this includes sem-

inaries, rectories, convents, schools, colleges, hospitals and all other buildings "dedicated to religious purposes." The government has *exclusive* authority in all matters pertaining to religious worship. In the field of education the Mexican Constitution specifically states that education is to be socialistic and that all teachers in Mexico are required to take an oath declaring themselves socialists, atheists, and enemies of the Catholic Church. Article 130, which contains most of the anti-religious regulations concludes with the statement that, "No trial by jury shall ever be granted for the infraction of any of the preceding provisions." This is, in part, the constitution accepted and supported without protest by a nation that points with pride to its own Bill of Rights—the United States.

IF THE people of the United States are unified on any one thing it is freedom. Freedom as established in the Bill of Rights and summarized in a previous document as "certain inalienable rights, among which are life, liberty, and the pursuit of happiness." There is no necessity of reminding anyone that life for a Mexican Catholic is rather precarious; that liberty in Mexico does not include the right of free worship; and that there is no happiness in that sorely distressed land.

SURPRISING though it may be to learn just how un-American is this Mexican government that is so definitely labelled "made in the U.S.A.," there may be some who wonder what Catholics in this country can do about it. We want no more "intervention." We have no desire to send another gunboat into the harbor of Vera Cruz. We Catholics, however, do believe that, as citizens, we are entitled to the same custom that our government has practiced on questions of religious persecution in the past. We are asking nothing more. If Secretary of State Cordell Hull desires a precedent on this matter all he has to do is consult the records of his own department. Secretary of States Hamilton Fish (Dec. 1876), and James G. Blaine (Feb. 1891) made such protests to various governments. Secretary of State John Hay (1902-03) made two during his tenure of office. Mr. Cordell Hull may be sincerely ignorant of these facts, or he may merely be extraordinarily shy but he would do well to profit by the example of his predecessors.

A PROTEST of this sort seems to be the thing that all Catholics should strive to obtain from Washington. Recalling to mind that our government is directly responsible for the present regime in Mexico and the type of government that regime stands for, we should concentrate on moving our bashful State Department to action. That has been the goal of informed Catholics ever since the start of religious persecution in Mexico. That and the arousing of their fellow Catholics (Continued on page 40.)

DOCTORS OF THE CHURCH

ST. BONAVENTURE

AND CATHOLIC COMMUNISM

BY HYACINTH F. ROTH

ON the fourteenth of July we commemorate the feast of St. Bonaventure, the Seraphic Doctor, who by his eminent sanctity, profound learning and apostolic zeal stands out as an ever-glowing light in the Christian world. But the extraordinary honor the Church pays him is not due to his sainthood—for sanctity is incumbent on all and within the reach of all—but rather because it reflects the heroic effectiveness wherewith he accomplished, adequately to his talents, the task as intended for him by God.

ST. Bonaventure lived in the thirteenth century (1221-1274), at a time when Europe underwent a radical change towards a healthier social status. It was the period when man arose from stagnant passiveness to an individual responsibility. The program of every awakening nation called for a new social life. Tuscany, Bonaventure's native land, one of the petty states of what is now Italy, also took up the fight and vied with the prospering free-cities in quest for prominence. And feudal nobility throughout Europe, in a last effort, fought for the maintenance of their cunningly guarded legal supremacy against the steadily growing communes. Likewise the monasteries and other ecclesiastical institutions, enriched as they were through benefactions as well as by competent administrative ability, followed suit dwelling rather on temporal blessings than on the furtherance of evangelical perfection. Then, we must not forget, was the intellectual outburst

which, at the source of all, fostered an energetic outlook on life especially when vocations of purely intellectual pursuits, offered by flourishing universities, were feverishly taken up by life-loving youth.

IN such promising atmosphere, though for the greater part worldly-minded and devoid of supernatural aspirations, new groups of men, notably the Mendicant Orders, appeared as a heaven-sent gift on the horizon of the lively thirteenth century. These apostles injected, as it were, into the veins of the new man the decisive element of human perfectiveness. They, by word and example, enlightened the whole man, body and soul, the composite of human personality.

OF the Mendicant orders the Franciscans took a prominent part in the reform. By their apostolate of love they brought down God to man and living as they did the life of Christ in holy poverty, they untangled man from his self-knit troubles, lifted him above his peculiar conjectures, and led him on to a humble dependence upon his creator, God. These Franciscans St. Bonaventure joined at the age of about eighteen years; and with the donning of the habit of the "Poor Man of Assissi" he also donned the Assissian spirit. We may say that St. Bonaventure worked unwearingly until his death, thirty-six years later, for the cause

of Catholic Communism inasmuch as he lived and continuously preached the Catholic doctrine of the equality of all men which is based on divine principles of law and order, yet permits at the same time accidental grades of societies concomitant to the qualities inherent in the individual man. Communism is a blessing provided it operates on the eternal principles of true equality. What is wrong with the communists as we understand them to-day with their sworn animosity towards all supernaturalism is that they go only half-way in their intention. They stop where real Communism really begins; they start from the brotherhood of man, guide it by human sentiment, and aim at mere bodily comfort. All reasonable men regard such moral cure as entirely inadequate. Catholic Communism, on the other hand, bases its principle on Him Who made the man, follows His directions Who naturally could alone apply the cure, and aims at the goal the creator intended for men. And yet following this communistic principle, man retains his own personality, his own liberty, his own merits of achievements, retaining throughout his life the characteristic note of mankind: individual responsibility. Consequently, the means, too, are not based upon a purely mechanistic interpretation but rise above mundane value uniting all men by one common bond, religion for one common object, God.

BECAUSE St. Bonaventure temporalized the spiritual and spiritualized the temporal, first as Franciscan lecturer at the University of Paris, then as Minister General of his order, and finally as cardinal-bishop of Albano, may we call him the champion of Catholic Communism. Whatever might have been the issue, his outstanding note, love, was his guiding spirit; and what else can conquer but love. Thus by the mildness and clarity of his pen did he help clear up the contention caused by the jealousy towards the Mendicants on the part of the other professors teaching at the university of Paris. Then as head of the Franciscan order, at the age of thirty-six, he, as much as he could, tempered the extreme severity of the "Spirituales" and adjusted the unscrupulosity of the "Relaxti." He practically reorganized his Order furnishing it with a workability that made the Franciscans a valuable asset in the Church.

IN reforming his order, rather in perfecting his order, St. Bonaventure indirectly aided the people through the apostolate of his friars. Very timid and cautious by nature, even towards the constructive trend of thought current at the time, nevertheless, he always advocated St. Paul's teaching: "To give a reason for the Faith that is in us." "Philosophy," he says, "is not only useful, but simply indispensable. Without philosophy the understanding and the defense of dogmatic truths is often impossible; many passages of Holy Writ are beyond comprehension without the aid of the profane sciences." Or again "Philosophy constructs from its investigations of the things of nature, a mirror in which theology can behold the divine truths. Both sciences together form a Jacob's ladder, whose foot rests on the earth of philosophy, and whose top pierces the heaven of theology, and all this through Christ Jesus, the Lord of the natural as well as the supernatural world and truth."

ST. Bonaventure, too, knew the dangers of unproportioned devotion to rational studies, how detrimental

they might prove without the application of the Sacred Sciences. "The Friars," he says, "are engaged with the care of the souls of their neighbors; this they cannot do without the help of the Holy Scriptures, and the Scriptures they cannot understand thoroughly except through the study of theology, which consists in the reading, meditation, prayer, hearing, discussion and preaching of the Scripture texts. Hence, they are bound to this spiritual activity, which because of its difficulty taxes the entire man and surpasses all bodily labor in sublimity." Or again "all science has its value for the understanding of Holy Scripture; in this they find their goal; by this they are perfected, through it they are directed to the Eternal Light. . . . It is consequently evident that the manifold wisdom of God, so brightly communicated in the Holy Scriptures, lies hidden in every science, and that every science is serviceable to theology. And the chief fruit of all learning consists in furnishing material for the strengthening of the Faith." And "even when the Friars apply themselves to other branches of learning 'they should never wander too far from the home of the Holy Scripture' and when they adapt these sciences to theology they must do so with moderation. 'One must not mix too much water of philosophy in the wine of Holy Scripture, lest the wine become watery. This would be a sad miracle! Christ changed water into wine, not wine into water.'"

As a true Franciscan—"the Second Founder of the Order" as he is called—St. Bonaventure loved evangelical poverty. Indeed a special vocation as far as he was concerned, but his example of poverty preached to the people mutual charity as well as the charity of society. Well does he show thereby that worldly goods are but the means and not the end of man; it clearly distinguishes the Christian life, the life of hope and love, from that of modern communism, that of unruliness and despair. "In no place and

at no time," he writes, "do we read that one who strove to serve God in poverty, starved from lack of food. . . . For since all earthly things are the property of God, he who belongs to God shall lack nothing, if he but fail not God, nor become disloyal to Him. . . . It is therefore no hazardous venture, but a safe refuge, to leave all things in order to devote oneself entirely to God. . . . If we consider the Gospel closely, it is clear that it forbids us to be solicitous, but not provident for the morrow. Solicitude denotes anxious care, as well as the illicit procuring and greedy storing up of superfluous things. For just as we should put our hope in the Lord in matters of salvation, so we should also leave the care for our bodily sustenance to Him, but so that we provide the needful things, insofar as it can be done without injury to our spiritual welfare, and not tempt God to procure our daily food in a miraculous manner."

JUST as man is never completely at rest while he lives on this earth, just as consistently is he ever moving spiritually. The nearer his goal, the greater ought to be his spiritual advancement; it ought to be a daily progress, for it is not a long life that counts, but a life spent well. "The best perfection," St. Bonaventure says, "is to do common things in a perfect manner. A constant fidelity in small things is a great and heroic virtue." What St. Bonaventure wished of others he did first himself. Bernard of Bessa, Bonaventure's secretary, writes of him: "In the same measure as one beheld Bonaventure advance with wonderful ability in the light of the sciences, and especially in Holy Scriptures, he also made constant progress in grace and devotion. He transformed every truth which he grasped with his mind into prayer and praise of God, and contemplated them in unceasing elevations of his heart."

THE biographers of St. Bonaventure tell us many beautiful stories concerning this great Franciscan, about
(Continued on page 38.)

Why Don't You Know?

BY JEROME JETAFAR

IT makes one tired, even a little disgusted, to listen to some of the remarks made by thoughtless Catholics. Only the other day I heard one complain of the lack of Catholic teaching. It seems that he had been approached by a Communist who wished to convince him of the justice of their doctrine. The fellow was a glib talker with a fund of clever arguments that seemed to prove his point. The Catholic knew that there were flaws in the reasoning but he could not find them. Nor was he able to offer anything in rebuttal for he was not sure of the Church's teaching on the subject. As a result, he was made to look foolish. This caused a resentment against the teachers of his Church whom he blamed for his ignorance. It reminds me of the small boy who bumped into a rock and then kicked the object for hurting him. It was there all the time but he was too blind to see it. The 'rock' of faith is also present at all times but its very friends stumble over it daily without taking the trouble to find out what it is all about.

ARE the priests and teachers to blame? Let a non-catholic lawyer answer. He was speaking to a group of college men and the subject turned to philosophy. He asked them what St. Thomas taught about the immortality of the soul. No one answered him. Amused, he inquired to what order the learned saint belonged. Still no one was able to give him an answer although every one of them had studied Catholic philosophy in college. This lawyer was better informed about the teachings of the Church than were those who professed its doctrines. Where did he receive his knowledge? Did some priest or professor give him special instruction? Not at all, because

there was no need for such a procedure. There were numberless books, magazines, papers, pamphlets, that gave clear and valuable information on every possible subject or problem that perplexed the minds of men.

I would ask these ill informed Catholics, how in the name of sanity can the teachers of the word of Christ give them the information they seek. Eager, zealous and learned priests, the best minds throughout the ages, have written lucid expositions of Catholic doctrine. The great St. Thomas Aquinas, whom the non-Catholic lawyer has studied and admired, is without equal in the fields of philosophy and theology. Information on every conceivable subject has been written and spoken by the eager caretakers of the Faith. As rapidly as heresy and false notions have arisen, able champions of the truth of Jesus Christ have also stood up to refute the error and make corrections. To every argument of the enemy, has been provided a crushing manner. The puzzled 'Sunday Catholic' doesn't know the answers and why not? Because, strange as it seems, they are not found in the pulp magazines which clutter the news stands. The daily newspapers which give accounts of the operations and doctrines of Communism and other new European movements, the popular and widely read periodicals which publish all the latest dirt on birth control, mercy killing, sterilization and the like, do not refute the writer because their purpose is to give news, not truth. Do the Cath-

olic writers let it go at that? They do not. Every piece of news that is harmful or contrary to the teachings of Christ is ably refuted time and again. But, and here is the point to notice, the answers to our enemies cannot be made through the same channel through which the error comes. Publishers of popular periodicals say that they are not running a debating sheet and they are within their rights. The Catholic thought must be placed in Catholic publications. That this is well done, needs no proof. Any Catholic is able to find 'all the answers' at little or no cost to himself. The writer recalls one occasion when an ordinary Catholic layman astounded his listeners by his ready and able answers on questions of religion. They asked him how he knew so much about things. In reply, he produced a little twenty-five cent copy of Father Conway's 'Question Box', one of the many easy sources of correct information.

THAT is why, I repeat, that the clergy becomes a little disgusted with the complaining Catholic. It is like pulling teeth to get them to subscribe for a Catholic periodical and then when they do take it, it is cast aside because they haven't got time for that 'hokey.' I was with one such materialist Catholic when he happened to receive his copy of this very paper, THE HOLY NAME JOURNAL. He explained that he took a bunch of such magazines to help the cause along; he even thought that they did a lot of good. He remarked that he seldom found time to read them.

While he dressed, (we were bound for a lawyers banquet) I spent the time reading a very good condemnation of divorce, given in the JOURNAL. Later in the evening we happened to get into a discussion with a judge who was then engaged in domestic relations court. Naturally the question of divorce came up and the learned gentleman, with years of experience behind him, gave his reasons why divorce was sometimes justified. I recalled the article I had read which would have surprised and probably changed the mind of the judge. My friend meanwhile, impressed by this authority who must be right, nodded his head and remarked, "sounds good to me." The same fellow would go to sleep or try to, if a priest were to preach on the evils of divorce. He would say, "what does a priest know about married life. He never married."

THERE we have it. A contempt for the very source of the fountain from which they need to draw wisdom. What good are the sermons, the writings, the broadcasts of the priests? What good are their papers and magazines, except as a necessary source of revenue. What do they know about the problems of life? This is the present day attitude that is making a zealous priesthood helpless in the face of grave dangers. There was a time when the parish priest was the port of call in every trouble, both body and soul. Today, sad to say, this is all changed, except, perhaps, in Ireland. If it is a case of marital trouble, the patient consults a lawyer. Another goes to a doctor who is skilled in handling mental cases. What both need is a little spiritual reformation but they never think of that. Who is better able than the priest to cure the ills of life? For this task he is divinely appointed by God with the assurance that God will assist him as He does to no other man. Is not the doubt of a priest's ability an insult to God? It is true that the priest is not a genius in every line but his knowledge of material subjects would astound most people. In his own field, the spiritual life, he is without peer.

What profession requires a greater preparation than the priesthood? Who has a freer mind, less obligations, less worldly attractions to disturb him, less passions and desires to wear him down. Add to this the extra grace of God, the unparalleled experience of the confessional, the greater opportunity to read, study and observe what is taking place in the world, and then dare to say that the priest is not capable of instructing the ignorant!

WHILE we are about it, we may as well understand that the Catholic writer, especially the clergy, is not inferior to those who are taking prizes for 'best sellers.' When St. Thomas Aquinas wrote his great 'Summa', the popular writers of his time, if there were any, thought that he was wasting his time. Today the Summa still lives, a monument of wisdom, while the works of the popular writers have died, as is usually the case. The trash put on the market today may thrill for the moment, especially if it is somewhat off color. Its purpose is to make money and in that the author succeeds. But most of it is not good nor true nor worthy and in consequence, it will not last. Catholic authors are not allowed to write tripe of this kind and if the public insists on an inferior grade of literature, the Catholic cannot please their taste or convince them of his ability to write as well as the next. Our fast moving world is full of publications, good, bad and indifferent. Some of them may be read as legitimate amusement, a few with actual profit. But never before have so many harmful papers and magazines been placed before the eyes of the people, to the detriment of both mind and soul. When one reads this kind of stuff continually, he not only absorbs bad and incorrect ideas but it leaves, no time for him to acquire good and helpful knowledge. Soon he loses all taste for serious study, in the end condemning it as 'not worth while.'

WHEN this happens the patient just never knows the answer. The Communist, Atheist, Heretic, all who

have studied their side of things, are able to make a fool out of him. Then he becomes bitter against the teachers of the church and wonders why they do not instruct the people. Listen man, knowledge cannot be forced down your throat, nor can much information be imparted during that terrific duration of time that you are willing to spend in the church itself. That is really all too little for the purpose at hand—the worship of God. Consequently, the best way to teach the adult and the best way to derive information is through the written word. This a man may peruse at his leisure if he will. Why not select some good Catholic papers and magazines? They would not cost much and if you are not well off the bit necessary for their purchase could be made up at the expense of some profane pleasure. You will be surprised and delighted, also, I doubt not, quite interested in the work being done by Catholic educators. As your interest grows, so will your information about your religion and the attitude it takes on topics of the day. You know, it is said by the numberless non-catholics who would like to know something about our faith, that the average Catholic is secretive about his belief; that he seldom wishes to speak about it, as if he were ashamed of it. Now I do not believe that this is the reason. It is because he knows so little about the true faith, that he is afraid of being stuck for an answer. So he finds it convenient to dodge the subject. As a result, many prospective converts are being lost. These people shy away from a priest. They would listen to a layman.

THEN how about it men? To learn 'all the answers' is not difficult and it is actually thrilling. Plan to devote so much of your reading time to Catholic literature. A well read man is one who makes Catholic Action a reality. He will be more respected, more looked up to and will find a power that he never knew he possessed. He will also discover in his pastor a valuable ally in his battle against error. Is this not the strength we need at this time?

Pagan Irish Culture

BY ALEXANDER I. RORKE

ATTORNEY AT LAW

ONE perhaps possesses a greater interest in, or enthusiasm for, the history of the Greeks and the Romans than for others, because at various times they have in a measure, beset the earth. Their courage in war wins one's fancy; then follows a desire to ascertain when and whence they came. Then arises an interest in their traditions, customs, ideals, education and refinement, and, finally, we evaluate their influence on civilization, ancient, medieval and modern. But, as we investigate the remote past of these nations we observe another race intruding upon their spheres of actions—as a star that suddenly appears from the deep profound, flashes its fiery orbit headlong through the firmament and then bursts, scattering its fragments through space—so a strange people broke upon the European scene, — subjugated the German tribes, invaded Italy, stormed Rome itself when at the zenith of their power and thereafter, were scattered. This was the Celtic Race. When I beheld and appraised them and their Irish descendants

"Then felt I like some watcher of the skies
When a new planet swims into his ken;
Or like stout Cortez when, with eagle
eyes,

He stared at the Pacific—and all his men
Look'd at each other with a wild surmise
Silent upon a peak in Darien."

MYTHOLOGY, legend, tradition and definite history are the possession of the Irish as well as the Greeks.

ONE who desires to know Europe before Rome was, must look to Greece in the East and to Ireland in the West. Only in Ireland can be found an understanding of the mind of Gaul, Spain, Portugal, Italy, Germany and England before they were dominated by the Romans. Their histories stop where Rome's begins and they know of their past history only from the lips and pens of their conquerors.

"Ireland alone among all western nations" says Casement, "knows her own past, from the very dawn of history and before the romance of Romulus, down to the present day, in the tongue of her own island people and in the light of her own native mind."

THE Irish are rooted in a remote antiquity. Camden, a British authority, not partial to them declares,

"They deduced their history from memorials derived from the most profound depths of remote antiquity, so that, compared with that of Ireland, the antiquities of all other nations is but novelty and their history is but a kind of infancy."

THE stranger antiquities knew Ireland:—Plutarch calls Ireland the "Most Ancient";—Caesar called it "Hibernia"; in the time of Cyrus, 600 B. C., the poet Orpheus called it "Ierna"; Aristotle called it "Ierna"; many Roman writers called it "Scotia"; the early Irish called it "Eire"; Avienus in the Fourth Century A. D. called it "Insula Sacra." Thus the ancients, even while it was pagan, esteemed it a "Holy Isle."

THE Irish are Celts. While Solomon was King in Israel the Celts crossed the Rhine and later settled in Ireland, Scotland, England, Gaul, Spain and elsewhere.

NOT only were the Celts warlike and proficient in the arts of civilization; they had a high degree of political unity, a single king, a wise external policy; they swore by the elements. After they stormed Rome in 300 B. C., the oppressed Germans arose. The Celts were beaten and scattered by the Germans, Greeks and Romans. One fugitive colony, the Gaels, settled Galatia in Asia Minor. St. Paul the Apostle later labored among the Galatians and addressed epistles to them and St. Jerome found them talking Celtic 600 years later.

THE legend is that the Gaels migrated from Galatia to Egypt—were promised an Island of Destiny—"Inisfail"—by Moses. They quarreled with Pharaoh whose daughter, Scotia their leader had married.

THEY left Egypt, settled in Spain for a while, and about the year 1000 B. C., led by the Sons of Milesius, invaded Ireland and called it Scotia after the Queen Mother of their ruling family. The Milesians were the fourth or fifth colonizers of ancient Ireland. Two previous colonists—Firbolgs and DeDananns, respectively, like themselves, were Celts. The Milesians mixed and fused with the Firbolg and DeDanann elements and this combination constitutes the early Irish race.

LATER came additions—from the Danes and Norsemen—from 750

A.D. to 1014 A. D.: from the Normans—from 1015 to 1300; and from the English for the last 700 years.

WHAT culture did these earlier colonists, the Firbolgs and the DeDananns possess?

LIGHT is thrown upon the Firbolgs by the story of "Lugh," son of the Sea God, "MacLir," who was called "Stem of all the Arts." When the DeDananns first arrived, Lugh went to the Firbolg Chief at Tara and sought office. No one could be a member of the Firbolg Court unless he was master of an art or craft not already represented there. He was barred by the door-keeper who asked why he sought admission. He stated he was a carpenter; they had a good one. He was a good smith; they had an able one. He was a champion; they had the best. Well, he was a harper, poet and antiquarian; they had such and all of them the most eminent; but he was a magician, a physician, a cup-bearer and a goldsmith; they had many druids, the famous physician Dianecht; they had nine cup-bearers—they had the famous Creidne for goldsmith. "Then," said Lugh, "go to your King and ask him if he has in his Court any man who is at once master of all these arts and professions. If he has I shall not ask admission to Tara." The Firbolg King put him in the chair of the Ard-Ollam, the Chief Professor of Arts and Sciences.

THE DeDananns appear to have been a most capable, cultured, highly civilized people, skilled in the crafts, even the arts. Their intelligence was such that the Firbolgs whom they conquered and the Milesians (who later conquered them) believed them magicians and created myths about them. They first brought music to Ireland. Tradition has them bringing the Harp to Ireland and there is the legend of the theft of the DeDanann magic harp by the Formorian pirates. There was hot pursuit by the DeDananns who came upon the Formorians while they were feasting. When the harp saw its master it sprung from its

stand, ran to his arms, killing nine men in its rush. As the Formorians were about to spring upon the DeDananns a chord from the magic harp set their women laughing, another chord and their men wept—a third stroke and all the Formorians fell into deep slumber and the DeDananns returned safely with their magic harp.

THE DeDananns possessed an alphabet, called their writing "Ogham" from its inventor and have left records in that alphabet on stones.

THEY crowned their rulers on the "Lia Fail" or "Stone of Destiny." This ancient stone was later carried to the castle of Scone in Scotland for the coronation of Scottish Kings, and subsequently it was taken to England and since then the kings of England have been crowned upon it.

THE DeDananns organized the fair of Tialtean in Meath where athletic contests were held and continued to the 12th century A. D. They were a generous people. They dethroned and expelled King Breas because he was ungenerous, inhospitable and committed the unpardonable sin of insulting a poet, which class was most highly esteemed.

THAT last reigning DeDanann before the coming of the Milesians 1000 B. C. was their greatest. He was "Lord of Knowledge and Son of all the Sciences." His daughter Brigit or Bridie, as the Irish pronounced it, was a woman of wisdom and a goddess of poetry.

FROM the Milesians who conquered the DeDananns most of the Irish families of today have descended.

THEY divided Ireland into the provinces of Leinster, Ulster, Munster, Connaught and Meath. In the latter, the middle kingdom, the chief king held his court. The Milesians were intellectually the inferiors of the DeDananns but the DeDananns soon educated their conquerors as the Greek slaves educated their Roman masters. The Milesians advanced

quickly in culture. Their Ollav was the learned man of the people. Law was administered by Brehons or judges. They created an elaborate, ingenious, primitive code known as the Brehon Law. The Brehon or judge had no power to enforce his decisions. The enforcement of law rested solely on the sense of justice existing in the community but this sense was so strong as to be effective wherever a decision was rendered. Capital punishment was rare. The law of Eric punished all crimes by fines. If however, a fine was not paid, where it was possible to pay the same, the family of the successful litigant could demand the death penalty. From these early times the custom of hunger striking has come down. If a fine was not paid the person injured, man or woman, would sit in front of the home of the person inflicting the injury. As public opinion ostracized the one refusing to do justice to the hunger striker, this was a devastating disgrace. The wrongdoer was outlawed by public opinion. He either paid or fled his native land. That meant a living death as slave in a foreign clime.

LAND was held by the tribe or family. Each individual had a claim to a share. This created a self-respect and a mutual dependence unknown to the Feudal System.

BEFORE the Christian era the Milesians had established a Triennial Parliament whereat the chiefs, bards, historians, military leaders were summoned on pain of being enemies of the king. Almost all things worth recording were put into verse for remembering, reciting and for welcome hearing. Ancient history, genealogy and laws were in verse and recited for the purpose of correction by the assembled members of the Parliament. The national records were inspected and the writers penalized for inaccuracies.

THEY established the law of tanistry governing succession of the throne. The tanist during the life-

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THIS IS THE FIFTH IN A SERIES OF
STUDIES ON THE PROBLEM OF FAITH

HOW MUST A MAN BELIEVE

BY ANSELM M. TOWNSEND, O.P.

SO far in this series, we have discussed four main topics. The first article was designed to establish the absence of difficulty which an educated man should encounter in harmonizing Science and Religion. We then proceeded to discuss Faith, which is the act of the will directing the acceptance of a divine revelation. This was followed by a brief discussion of the fundamental articles of Christian belief, in a word, the things accepted by Faith. Lastly our investigation led us into the problem of the fundamental reason for belief, namely, a divinely constituted authority, the infallible Church founded by Jesus Christ for our instruction and direction. Now we proceed further by discussing the limits of Faith.

THOUSANDS of years ago, long before the birth of Christ, the great Greek philosopher, Aristotle, laid down a maxim of thought and action which had always been a guide to intelligent from his day on. Virtue, he says, consists in the mean, that is to say that every good thing can be corrupted by excess or defect. For example, good nature is a virtue, but one can be so good-natured as to be spineless, or so little good-natured as to be surly. So it is with Faith. True Faith occupies a middle position. On the one hand is incredulity, on the other superstition. Perhaps this can be illustrated by contrasting the comparative slowness of the New Englander to believe most things as

compared with the willingness of the Southern Negro to believe almost anything. True Faith implies the acceptance of those things which are to be believed without hedging over certain articles and without extending others further than they were divinely intended to apply. Briefly, a man must believe everything certainly revealed, he may believe anything not contrary to reason or evidence and he is forbidden to believe whatever is in contradiction either to reason or revelation.

WHEN God laid down for man, in the Ten Commandments, the first divine code of religious tenets, in the very first commandment, He laid down a twofold obligation. He imposed upon us the acceptance of His own existence, thereby outlawing incredulity and He added to this the prohibition of the worship of false gods and of idols, thereby rendering superstition sinful.

INCREDULITY, as we here use it, is an unreasonable refusal to accept evidence proposed, which, in the average case, is adequate to determine the will and the intellect to a belief in the cause or consequence of the evidence. You will note the use of the word unreasonable. It is not unreasonable in a man to refuse to accept inadequate evidence. But it is so if the evidence is sufficient to convince the man of average intelligence. This is the age of unbelief, precisely because it is the era of the half-edu-

cated. There are too many people in this age who have begun to learn but have not graduated, intellectually, from the first grade. This first grade may be classed as that in which a man assembles facts and first begins to arrange them into a system. The second grade is reached when a man first realizes that there is considerably more of knowledge than he is capable of assimilating. In a word, in the first stage, a man realizes the capacities of his mind, while, in the second, he begins to realize its limitations. No man can be considered really to be educated until he is thoroughly aware, first, of the limitations of human knowledge and then, and more important, of the limitations of his knowledge of the limited store of human experience. Unfortunately, due to our system of education, we have increased the number of those who know something of their intellectual capacities but who have not been trained to appreciate their limitations. The atheism, so called, of our modern college youth is not a sign, as many seem to think, of intellectual progress but is just the callowness of youth. Give them but a little more time to study, train them how really to think and this cheap agnosticism will vanish. Incredulity is, in most cases, merely one of the signs of an intellectual adolescence. There is, as we have said repeatedly, a most serious obligation on the part of every intelligent man to investigate those things which he is under obligation to believe because they are proposed to him by God, Who has authority to demand belief and Who manifests and exercises that authority through the Catholic Church.

The second limit of Faith is that which forbids superstition. Su-

perstition may be defined as the unreasonable acceptance of things spiritual for which there is no authority in revelation or reason or for which the evidence adduced is unable to justify the degree of faith which is accorded. Superstition is not rare, even among Catholics. To many it may seem strange that surprise should be expressed at the existence of superstition among Catholics, since there is not an anti-Catholic lecturer in the country who does not strive to stir up resentment against the Church of Christ precisely by false charge of superstition.

THE ultimate folly of superstition lies in the fact that it attributes to creatures the powers or the foreknowledge which belong only to God. Perhaps the most common of serious superstitions are those connected with spiritualism and fortune telling. One who goes to a fortune teller, for instance, seeking to know what the future may have in store for him really supposes that the so-called "mystic" has been taken into partnership by God, since God alone can know the future. The fact that, sometimes, the fortune teller may actually tell beforehand what eventually does happen as foretold really proves only that he is a fortune guesser or can logically foresee in what a man's present line of conduct may result. In regard to spiritualism, it must be clearly stated that the vast majority of so-called "spirit phenomena" arise from plain trickery. However, there undoubtedly remain some, at least, which are not to be explained as purely natural phenomena. Nevertheless, it is clear from Scripture that these phenomena are not to be attributed either to God or the souls of the departed. You will remember that Our Lord tells us, in the story of Lazarus that there is gulf fixed between the living and the dead that, ordinarily, is impassable. It must therefore be admitted that such non-natural mysteries as may be manifested in spiritualistic seances are to be attributed to some diabolical agency. That this is not unreasonable may be proved from a careful analysis both of the content of spirit

messages and of their interpreters, the mediums. The messages are either the cheapest sort of platitudes or they are definitely hostile both to true religion or to good morals. The heaven which is described occasionally is simply a glorified earth wherein purely human pleasures are ministered to. One can hardly be blamed for being skeptical about a revelation which tells us that heaven is a place where the cigars are of the finest and it is easy indeed to obtain a first class whiskey and soda. Such would hardly be heaven for a prohibitionist. Therefore the Church forbids to her children all this absurd, though often dangerous, commerce with trickery and with Hell. Further, it is a matter of record that mental hospitals, the country over, are filled with the victims of spiritualism. If this were from God such would not be the case. The Christ Who so often healed the sick can hardly be the cause of these sad cases of insanity and nervous collapse. God has no contradictory nature.

OF the commoner kinds of superstition I need hardly speak. Thirteen at a table, spilling salt, walking under a ladder—it is absurd to attribute to such things the power to determine our future. God is not controlled by His creatures but they by Him. It is true that occasionally there is a real coincidence, but it stands to reason that we should remember the coincidence and forget the innumerable occasions wherein the dismal prophecy has not been fulfilled. Our fate is in the hands of God. There we are safe and we need fear no creature.

SOMETHING must be said concerning the accusation of superstition so frequently alleged against the Church herself. We are bound to admit that there are some Catholics who are not free from superstition and who pervert the teachings and practices of the Church till they become superstitious, but the Church must not be held responsible for this superstition which she has never failed to denounce. Take as a common example the use of medals, for instance the

medal of Saint Christopher which Catholic automobile owners so frequently place upon their cars. To believe that this is a sure guarantee against accident or damage to life or property is superstition and is reproved by the Church. That which the Church has in mind is that the car owner should often think upon the Saint whose representation the medal bears and ask him to intercede with God that his journey be a safe one and then go on in confidence, trusting in the divine protection. The object of the medal is not, at least primarily, to protect the car or its occupants from physical danger, though for this we should pray, but rather to excite in the minds of the riders such thoughts as will be conducive to a safe journey spiritually. The same holds good in regard to the scapular. This is absolutely no guarantee of spiritual safety. It is simply an aid to spiritual development and a means of pleading for divine assistance. There is only one form of spiritual life insurance which the Catholic Church recognizes, approves and, indeed, insists upon. That is the wholehearted carrying out of the law of God. If we would follow the mind of the Church and save our souls, the only way is to obey the commandments and frequent the Holy Sacraments. There is not and there cannot be any other way.

HOWEVER, there are charges brought against the Church which are either false or, while the allegation is true, the thing charged is not, in any way, justly to be called a superstition. For an example of the latter we need go no further than the Most Blessed Sacrament of the Altar. We Catholics are charged with superstition because we worship It with divine honors. We do so worship It, but we are not, in consequence, guilty of any superstition. We believe, and we have the authority of Holy Scripture for so believing, that, in the Holy Mass, there takes place a change so that what was previously the substance of bread and wine becomes the substance of the Very Body and Blood of Jesus
(Continued on page 32.)

LOVE'S LABOR LOST

* * * * and FOUND

BY ANTONINUS M. RYAN

"**N**OW, what I want is Facts, teach these boys and girls nothing but Facts. Facts alone are wanted in life. Plant nothing else, and root out everything else. You can only form the minds of reasoning animals upon Facts: nothing else will ever be of any service to them. This is the principle on which I bring up my own children, and this is the principle on which I bring up these children. Stick to Facts, sir!"

So Mr. Thomas Gradgrind, self-styled "Commissioner of Fact," introduces himself to the local schoolmaster in Dicken's novel, "Hard Times." "Hard Times" is so-called, not because the Caroline times themselves were hard, but because the hearts of Caroline men were too hard to consider worth while in life anything incapable of being calculated in round figures or stated in set formulae. For instance, it shocked Thomas Gradgrind to hear that his ward, Cecilia ("Sissy") Jupe, after eight weeks studying Political Economy, replied to the question "What is the first principle of the science?" the unformulated and non-factual answer, "To do unto others as I would that they should do unto me." It was the likes of "Sissy" who discouraged "the commissioners of fact"; like the infinitesimal decimal point, when placed among their factors, she took away rather than added.

YET in the end, "Sissy" proved more a mathematician than they,

understanding a reality that the men of realities had utterly missed—the greatest common multiple of human existence, love. Incalculable in itself, love nevertheless requires some reckoning, for it teaches a salutary remedy for hard times. "Hard Times" became better times only when the lovable Cecilia softened the hearts of men like Thomas Gradgrind, concerning whom Dickens finally asks "Did he see himself, a white-haired, decrepit man, bending his hitherto inflexible theories to appointed circumstances; making his facts and figures subservient to Faith, Hope, and Charity; and no longer trying to grind that Heavenly trio in his dusty little mills?"

WITH historical monotony, in attempting to remedy our contemporaneous "hard times," facts have again been marshalled—facts on wage scales, production figures, social surveys and economic trends—all in the hope that the facts will solve the modern problems. But they are hard facts; and hard times seem harder. As in the time of Dickens, more than material factors require consideration. Remedies founded solely on statistical facts only succeed in scratching the surface. It is not so much as an *organization* of material factors that society is ill, but rather as an *organism*. The accumulation of scientific data does much to perfect the social organization; it bequeathes to humanity an ephemeral prosperity and an artificial unity.

Yet by far the more important thing is the enduring happiness, the real unity of society as a living organism. Now since the life of an organism flows from its heart, to understand and remedy the social organism the heart might well be studied, for man and society live as they love.

"**SOCIETY**" writes St. Augustine, "is divided between two loves—the love of self, carried to contempt of God; and the love of God, carried to contempt of self." A glance at modern history may serve to illustrate this truth.

THERE was a time when Western civilization experienced a more or less stable peace and prosperity. The nations of the Occident, united in the organism known as the Mystical Body of Christ, and actuated by the one Christian dogma of love, maintained a common and progressive social polity. In the sixteenth century, however, certain groups severed themselves from this Body by refusing to acknowledge the authority of the visible Head. To this dismemberment can be traced the three social diseases of today—Individualism, Nationalism, and Communism. Individualism first substituted the experience of self for the authority of the Vicar of God, thus making the will of the individual the norm of right. In the nineteenth century followed State Individualism, or Nationalism, which divorced the authority of religion from politics, the will of the state being constituted the norm of right. This in turn, has been succeeded by International Individualism, or Communism, which,

observing the man-made chasm between religion and the life of society, with tragic logic concludes that not only religious authority, but religion itself is the opiate of the people and must be destroyed.

IN Individualism, Nationalism, and Communism, love of self supplies the motive force. One merely expands on the other, the love of the nation displaying the deficiencies of personal, "rugged" individualism, the love of the inter-national community in turn seeking to avoid the devastating wars of "jingo" nationalism; for whether man loves himself alone, or a group of men, or all men for themselves, it is still man loving self.

ARRaigned against these three loves of self stands the Church, preaching love of God even to contempt of self. She says, and it is as true naturally as supernaturally, that true love consists in going out of self, out to an infinite love which alone can satiate men's hearts, since that love, God, made men for Himself. It need not be concluded, however, that such a love excludes a healthy individualism, or sane patriotism, or a love of service to a common humanity. Rather St. Augustine proposes the singular paradox "The sole manner to know how to love one's self is to love God. He who loves his neighbor must needs also above all else love love itself. But 'God is love; and he that dwells in love, dwells in God'. Therefore he must needs above all else love God." A brief analysis of Individualism, Nationalism, and Communism may serve to substantiate these words.

INDIVIDUALISM, as articulated in the phraseology of "self-expression," "dynamic personality," "personal freedom," began by a revolt from authority. Yet a glance over the reins of Individualism discloses few men who really expressed their true selves, who for any permanent good dynamized the course of human events, who stood out for a sound personal freedom. Luther, Cromwell, Napoleon, Bismarck, all great for a

time, failed to achieve the glory of enduring works. On the other hand, a look at the lives of those who remained subject to authority shows that the valor of a Charlemagne, the leadership of a Dominic and a Francis, the genius of a Thomas Aquinas lives on today. Their individualism, repeated in the strong feminism of Catherine of Sienna, of Theresa of Avila; in the charitable ministrations of Vincent de Paul, in the almost irresistible personality of the Curé of Ars, in the beneficent science of Pasteur, arises, anomalously, from an active passivity to a supernatural power, from subjection to Divine Law. . . . They became leaders of men because they were followers of God.

INDEED, to speak of self-sacrifice hardly savors of individualism. In economics, the individualistic philosophy of Adam Smith which is addressed "not to men's humanity but to their self-love," and which never talks to them "of our own necessities, but of their advantages," contrasts sharply with the Christian dictum "The superfluities of the rich are the necessities of the poor." But the economics of "The Wealth of Nations" have not yet answered the dilemma of want in the midst of plenty. It remains for the Christian concept of economy to throw a new perspective on the problems of pain and poverty. "God made the poor man, that He might try man; and God made the rich man, that He might try him 'through the poor.'" Neither riches nor poverty are forbidden to Christians, but lack of mutual love is. Rather there is harmony in the inequality of classes according to the Divine economy. The inequality has always existed, though few have seen the harmony. Sovietism seizes upon the class inequality of modern Capitalism as the core of its gospel of hate. Christianity makes that very same inequality the center of its Gospel of love. It does not seek to destroy the inequality by constructing an equality of wealth; rather it equalizes the rich and poor through love, the rich supplying the temporal necessities of the

poor, who in turn, supply the spiritual necessities of the rich through prayer. Were there no inequality, there would be no field for the exercise of Christian charity.

OF State Individualism, or Nationalism, Sir Arthur Keith has written "It is the spirit of Nationalism, more than aught else, that has frustrated the application of Christ's doctrine to the affairs of the world." Requiring a love of country "right or wrong," the totalitarian state constitutes itself a god, instead of an instrument of God. Such a deordination of true love, which places love of God before all else, not only militates against Christian concepts, but it also vitally affects two other societies—the home and the international community. In the Nazi regime of Hitler, for instance, the home, the very seminary of civic virtue, must surrender to an autocratic state its God-given rights to educate children, while the questioning of the rights of private property threatens the integrity of the households both of God and men. Likewise, nationalism contends against the society of nations, de-energizing the bond of a common humanity through race discrimination, and creating a state selfishness through armament races and the erection of excessive economic and social barriers.

IS it to be concluded that patriotism towards one's homeland is inconsistent with the love of God, the family and the international community? On the contrary; the state is ennobled when its power is recognized as coming, not from the arbitrariness of men, but from God; the family affords a bulwark instead of a hindrance to the moral and economic integrity of the nation; the mutual intercourse among nations broadens and enriches the individual states. The Christian ideal "calls citizens out of all nations, and gathers together a society of pilgrims of all languages, not scrupling about diversities in the manners, laws, and institutions whereby earthly peace is secured and maintained, but recog-

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BY BERNARDINE M. QUIRK

COMMUNISTS ARE MADE

OF ALL the clever devices employed by bigot, professional propagandist, or "Sunday Magazine Supplement" scientist, in their efforts to foist startling disclosures or novel solutions upon a long-suffering public, the use of the insidious half-truth has been found most effective. Fortunately, the generality of men, under ordinary circumstances, experiences little real difficulty in discerning and in labeling a manifest lie. Exposed to impartial judgment, any unconformity between the fact and its evident misrepresentation, shortly, becomes known. But in the half-truth, while it is truly as false as the obvious lie, a certain undeniable element of truth intrudes itself and, obscuring the fundamental falsity, tends to render credible the whole. Because Communism is just such a half-truth, the essential viciousness of its first principles, skilfully masked beneath a veneer of self-evident truth, are either ignored or never fully recognized by those who in all sincerity believe it to be the answer to economic maladjustment.

IN inveighing against the exploitation of Labor by the rugged Individualism of Modern Capitalists and in condemning unrestrained free-competition, Communism is most certainly justified. In its attempt to organize the economic life of Society in order to insure a sufficiency of material things for all men, Communism, certainly has the true perspective. Communism also states the truth when it as-

serts that national selfishness and isolation produce hostility and war and that these causes of enmity between nations should be removed by a supernational organization of mankind. Finally, Communism is, literally, "on the side of the Angels" in denouncing a pseudo-Christianity which, having lost Faith with Christ, preserved Christianity's most convenient externals while it denied Its Spirit. Because Communism stands irrevocably committed to sound the death knell of "laissez-faire" Capitalism, to provide a social structure in which the laborer will cease to be the "forgotten man," to effect an internationalism in which "peace" will reign supreme, and to exterminate the hypocrisy of vice that parades under the guise of Religion, its appeal to the masses and to the "intellectuals" has been well-nigh over-powering.

LABORERS victimized by a perverted economic order which has permitted the concentration of wealth in the hands of the few while want stalks in the midst of plenty, are easily led to regard Collectivism as that panacea which will effect their liberation from the tyranny of an Individualism "gone mad." The promise of a communal ownership of the means of production, exchange, and distribution, upon superficial judgment, seems to be the solution of an unjust economic condition that forces the John Smiths of the world to buy coal, pay rent, and feed and clothe ever-increasing families on starvation wages while the mil-

lionaire Smythes provide their Vassar and Smith daughters with small fortunes for "incidental expenses." The "pink" college professor, also, finds something intriguing in the Communistic theory of action. For, after subjecting himself and his students to the vagaries of modern philosophical negations that, seemingly, change with the seasons, he now almost welcomes the dogmatism of the Communistic philosophy. And because his critical sense has become atrophied by too much "Criticism," he either fails to perceive where Communism will lead him or, fully appreciative of its consequences, prefers the novelty of Moscow's dictation to the bewildering vacillations of the modern Schoolmen.

IN an exposé of existing social evils and in the proposal of a positive course of remedial action, then, lies the strength of the Communistic challenge to 20th Century society. It attracts the Man in the Street because it promises him a utopia. It fascinates the "intellectuals" because it gives them something to hold onto. And because it does tell some of the truth or, at least the truth about some things, Communism, the threatening half-truth, must be met, not with the complacency of an "it can't happen here" attitude, the scorn of a categorical denial of its program, or the massed brutality of policemen's night-sticks, but, rather by an impartial examination of its causes, a willingness to admit the truth of some of its accusations and, finally, by the firm conviction that only through a return to the Christianity of Christ, as contained in the Magisterium of

the Catholic Church, can the world hope to save itself from the bestiality of regimented slavery. The present article will attempt to outline, briefly, the causes of Communism. Subsequent articles will consider Marxian Socialism, the Russian Revolution of 1917, the United Front, and the Christian Social Apostolate.

“COMMUNISTS are made; not born” has become a rather trite expression, almost a stock phrase. But, probably, no five words could better state the fact. The history of the past century, the glorified 19th, bears ample testimony to the completeness of this truth. Although Communism, as an abstract theory, is as old as Socrates and Plato, its concrete application, according to the Moscow technique, is, definitely, a reaction to 19th Century Liberalistic economics. And since it is axiomatic that the effect can never be greater than the cause, any attempt to properly evaluate the unnaturalness of Collectivism must presuppose an understanding 19th Century Liberalism; for, it was the inhumanity of a shameful Individualism, the unholy twin of self-sufficient Liberalism, that brought forth the extremist reaction of atheistic Communism.

LIBERALISM, as a philosophy of life, is, most properly, a product of the French Revolution. Its basic principle is stated thus, “It is contrary to the natural, innate, inalienable right and liberty and dignity of Man, to subject himself to an authority, the root, rule, measure, and sanction of which, is not in himself.” This first principle of Liberalism, incidentally, denying as it does all true authority (for all authority postulates a Supreme Authority outside of the moral creature to Whom it owes duties and from Whom it derives rights) is nothing, if not a logical deduction from the Protestant principle of Private Judgment fashioned by Martin Luther in the 16th Century to destroy the objective mo-

rality of Catholicism and to serve as the cornerstone for subsequent Protestant Subjectivism.

ECONOMIC Liberalism, the application of Liberalistic tenets to economic life and, frequently, designated as Physiocracy from the Greek term “rule of nature,” was first formulated by Francis Quesnay, French economist and physician to the court of Louis XV. At a later period its chief adherents were Adam Smith, David Ricardo, and John Stuart Mill, in England, and various groups of individualistic economists in France and Germany. Quesnay, who erected the structure of his economic philosophy upon the principle of Jean Jacques Rousseau that “Man being essentially good has but to follow the tendencies of his own nature” held that all intervention of government should be set aside in the organization of economic life. He maintained that all human interests in social life are harmonious and, therefore, nothing more is needed than the fullest liberty to the exclusion of all artificial intervention of laws, labor unions, or even welfare and educational efforts in behalf of the workingman. “Law,” which in the words of St. Thomas Aquinas, is “a regulation in accordance with reason promulgated by the head of a community for the sake of the common welfare” was reduced to a mere utilitarian category. “It was,” according to Liberalist Economics, “intended, solely, to maintain the conditions which render possible the development of social life. And, these ‘conditions,’ resting upon property whether employed in industry or commerce, were indicated as the sole reasons for the existing relations between man and man. The office of the government, therefore, was restricted to that of a supervisor over the ‘free contracts’ entered into by Labor and Capital and its sole concern in the economic life of the community was to guarantee the liberty by which individuals dispose of property.” This function

of the government having been carried out, men were then free to give the fullest play to the most unbridled passions for greed and power.

IN the concrete, John Jones might have agreed to work in Van Smythe’s factory for the noble sum of one dollar a day. Van Smythe was then considered to have entered into a free contract with Jones to pay him exactly one dollar a day. It mattered little that Jones could hardly keep body and soul together with the one dollar while the profits of Van Smythe mounted to new highs on the breaking backs of his wage slaves. Nor were the Joneses to organize themselves in an effort to procure, through collective bargaining, a necessary increase in wages. One dollar had been promised and one dollar was all that Van Smythe felt himself obliged to render for services performed. Just so long as this labor contract between Van Smythe and Jones remained intact, the Law was told to keep its hands off. Jones might labor for fifteen hours a day under hygienic conditions that were impossible to assure himself and his family a bit of gruel and a wretched hovel to shelter them from the elements while Van Smythe added a country home to his palatial city dwelling and imported the best Benedictine from France. All this was quite all right, judged by Liberalistic standards, because the freedom of both Van Smythe and Jones had remained unhampered by any external restriction, and nature was but “following its tendencies.” No longer did the restraining influence of the Ancient Faith, Whose insistence upon the “common good” had always and ever served as a salutary check upon inordinate personal ambition, exercise its sway over the minds and hearts of those whom It had always maintained were but the stewards of God-given goods. “Get all you can; no matter how” was the

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A REAL MYSTERY

BY MANNES O'BEIRNE

THINGS mysterious have always fascinated mankind. And that perhaps is natural enough, since it is the very nature of man to seek after the causes of things; so much so in fact that Aristotle saw the inception of much science in the wonder aroused in men's minds at unexplained effects. But whether it be the savage, bowed in superstitious dread before the forces of nature, or the nature-worshippers and astrologers of more civilized regions, or our own cultured selves with our liking for detective stories and plays, the fact remains that things mysterious have ever attracted men.

HOWEVER it is characteristic of most of the "mysteries" that in one way or another have bewitched mankind that they are capable of solution. In fact the whole point of our modern day mystery story or motion-picture is simply to unravel a complicated situation. Yet there are entities in our daily life, such as electricity, that still defy complete understanding. Man knows that electricity exists and he is aware of a whole host of its capabilities and activities, but what it is precisely still escapes him.

PASSING on to the supernatural, we come in contact with mysteries properly so called. For a real mystery implies two conditions: first that its very existence would not be known by us, if God did not reveal it to us, and secondly that even after it has been revealed, we cannot understand it completely. Obviously this does not mean that it is contrary to our reason, that it is unintelligible, but

simply that its complete understanding is beyond the comprehension of finite minds.

NOW if we apply these conditions to our Catholic doctrine of biblical inspiration, we find that this great truth of our religion is a real mystery. Biblical inspiration designates a very special movement by God upon certain men, under the influence of which they write books that "are not purely human but have God as their principal Author and are therefore divine." These are the books contained in our Bible. But we may ask ourselves: How do we know that the books in our Bible are the products of such inspiration? As we shall see, the only sufficient answer can be: Because God has revealed it to us through His Church; and this revelation fulfils the first condition of a mystery. From this answer too, it will follow immediately that those who deny the authority of the Catholic Church have no way of determining which books constitute the Inspired Word of God.

BIBLICAL inspiration, as far as it affects man, need not be seen or recognized. We have no reason for surmising that Saint Luke for example was aware that he was inspired when writing his Gospel. On the contrary his opening lines lead us to suspect it was hidden from him. Again, as an act of God, biblical inspiration cannot be perceived since it is an act of His Free Will. Though the Inspired Books are a precious gift of God, there was no need that He inspire men to write at all, much less to write any particular kind of a book, since He might have handed

down all the truths necessary for our supernatural happiness by tradition or in non-inspired books.

HENCE we can know with certainty that a book is inspired only when God reveals it to us. He does not reveal it directly to each person however, but makes it known through His infallible representative, the Catholic Church. To the Catholic Church alone was given both the power and duty to preserve and infallibly to propose and explain the Revelation intrusted to her by God, and one of the doctrines of this Revelation is the inspiration of the Bible. Though the Church has ever declared this doctrine, we may content ourselves with three pronouncements of her Oecumenical Councils. In the decrees of the Council of Florence we read: "The Holy Roman Catholic Church . . . confesses the same God to be the Author of the Old and the New Testaments . . . since by the inspiration of the Holy Spirit the holy men of both Testaments . . . have spoken." Again in the Council of Trent, we find the Church declaring that she receives and venerates "all the books of both Testaments, the Old and the New, since the one God is the Author of both." More clearly still the Vatican Council states: "The Church holds these books as sacred and canonical, not because, having been composed by human industry, they were afterwards approved by her authority, nor merely because they contain revelation without error, but because, having been written under the inspiration of the Holy Spirit, they have God for their Author."

BUT although the Church has ever declared the fact of biblical inspiration, she has never defined its

precise nature and workings. Moreover since biblical inspiration is supernatural, its precise nature and workings will never be completely understood by men, and hence it fulfills the second condition of a real mystery. Enough data, however, has been gleaned from Sacred Scripture itself and from Tradition to differentiate it from other similar supernatural movement of God's grace and to make it intelligible to a very considerable degree.

THUS from the decrees quoted above and from Sacred Scripture, we gather that while God is the principal Author, men also are true authors or causes of the books in our Bible. In other words every book in the Bible has two authors or causes, namely God and some person, be it Moses or Saint Luke or Saint Paul. Then from the writings of the Fathers and Doctors of the Church we learn that these human authors are God's instruments or instrumental causes in the production of the Inspired Word. Pope Leo XIII but enshrined the traditional teaching of the Church when, in his famous encyclical "Providentissimus Deus," he declared that "the Holy Ghost employed men as His instruments" in the making of our Bible.

BUT what do we mean by an instrument? Well, a pen is the instrument used to write. A razor is an instrument with which to shave. A brush is an instrument for painting. Hands are instruments. The Humanity of our Lord is an Instrument.

NOW there are three things which must be noted about any instrument. First every true instrument has a two-fold action—one natural to it and hence permanently residing in it, another entirely beyond its natural powers and temporarily communicated to it by the agent or principal cause using it as an instrument. Thus while it is the nature of your pen to make marks, it writes a letter only because you, the principal cause, use it, and what is more, use it according to its nature. For if you should use it to puncture a hole, for example,

you would be employing it contrary to its nature. Similarly a razor cuts of itself, but it shaves only in virtue of the action of the party using it. So too with the artist's brush.

SECONDLY it is important to observe that a true instrument acts only because used by the principal cause and then exercises both its actions simultaneously. Your pen, for example, does not even make marks unless you use it. But when you do use it, at the same time that it is making marks, as is natural for it, it is also writing a letter, which is beyond the scope of its natural capabilities. Hence the total effect, the completed letter, must be attributed totally to you and to your pen, though primarily to you, the principal cause, and secondarily to the pen, the instrumental cause, for neither you nor the pen could produce a stroke without the simultaneous causality of the other.

IN the third place one must notice that the peculiar defects or perfections of the instrument and the one using it will be apparent in the effect produced. Thus a poor blade will not give a very good shave even if a skilled barber uses it, nor will a good blade give a very fine shave if a poor barber uses it. Similarly the defects of a bad pen will be evident in the writing produced, as likewise will be the limitations of a bad writer, even if the pen be good. So too, a poor artist cannot equal a great one even though he uses his brushes.

IT will make for clearness, if hereafter we confine our considerations to Saint Luke, though all that we say of him may equally well be applied to any of the human authors of the Inspired Books that compose our Bible. Now when we say that Saint Luke was God's instrument in the production of what is known as the Gospel according to Saint Luke, we understand all the foregoing elements. Thus we must note first that Saint Luke as a true instrument had a two-fold function when he wrote his Gospel. One was natural to him as an intellectual being, namely the

making of judgments on ideas, which ideas he most likely acquired by study and hearing. At least these ideas need not have been revealed to him, though in the case of the Prophets some ideas had to be revealed. Supposing Saint Luke committed these judgments to writing, he would have produced a purely human book, and like all purely human works, it would have been subject to error. But as God's instrument, Saint Luke had also another action, temporarily communicated to him by God and entirely beyond the ambit of his natural powers and capacity, in virtue of which and together with which he produced an infallibly true and divine book. For God so illumined his natural power of making judgments and so moved him to write, that his judgments became infallibly true, concerned all those ideas and only those ideas which God willed, and were expressed in apt words. As the pen of itself makes marks, but writes a letter due to the power communicated to it by one using it, so Saint Luke of himself could make judgments and commit them to writing, but he was able to make and actually did make infallibly true judgments and suitably expressed them in writing only in virtue of the special supernatural illumination and impulse given to him by God.

IN the second place, it is most important to bear in mind that Saint Luke as a true instrument acted only because used by the Principal Cause, that is, by God. So although Saint Luke of himself was capable of making judgments and committing them to writing, yet he did not, as God's instrument, exercise this activity apart from or independently of the special supernatural illumination and impulse temporarily granted to him by God, in virtue of which and together with which he made infallibly true judgments and expressed them in apt written terms. Hence the total effect, every word and judgment in the completed written Gospel, must be attributed totally both to God and to Saint Luke, though primarily to God and secondarily to

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ENVY

THERE is nothing meaner than envy which is defined as a sadness or annoyance at the prosperity or success of another in so far as it may diminish our own glory. Truly it is wonderful that such a vice springing from so mean a motive should have so extensive a cult. So much so that there are probably few people in the world who do not give it play more or less in their life. It permeates society, fills our prisons and saps away the very vitality of our civic and national life. It is the offspring of pride and ambition and the mother of selfishness, calumny and slander. The home life itself and even the tie of blood kin are not immune from its baneful effects. It is insidious and hidden and makes alarming headway before it is detected.

IN most forms of vice there is some redeeming feature, something that tends to make us excuse a falling away, yet in the case of envy even the world viewing it from a purely natural standpoint has nothing but execration. To illustrate my meaning we may consider four of Shakespeare's characters each of which represents a particular vice. Othello is the personification of an unreasoning jealousy, but there is behind it in Desdemona an object so noble as almost to justify it. Macbeth is ambitious but the temptation is great and we can sympathize with him even in his downfall. Even Shylock almost wins our esteem as the impersonation of the revenge of ill-treated nationalism. We can almost applaud him as he trumpets forth the wrongs of his race. But what can we say for the envy of Iago? It poisons the whole atmosphere. It sickens us almost physically. It is so useless. There can be no satisfaction in envy. Ambition may mount a throne—Envy can only be a cause of ruin. Revenge may repair a social fabric—Envy can only rend it. It benefits none. It curses all mankind and most of all its possessor. It rouses men's passions and is the very antithesis of that mutual confidence which alone can be the foundation of civic intercourse and cooperation and from which springs that sense of toleration which alone can secure and perpetuate true liberty. Hence, even the world at large, though it can and does condone almost any other form of sin, has no forgiveness in its heart for envy. It knows full well that if it should set upon it the seal of its approval it would not be long before our whole social structure would lie like Goliath prostrate at the feet of this diabolical David.

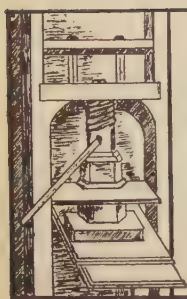
BY W. DENTON

BUT envy is to be reprobated not only from a natural view point but also from a Christian one and having considered it from the purely natural we are bound to regard it briefly from the Christian stand point where we find it must be condemned in two ways: the first in regard to man, the second in regard to God.

IN regard to man we must note that envy and love are mutually exclusive. The envious man is accordingly unable to manifest that charity which, according to St. John, is the certain sign of our union with God. If we have not charity towards our neighbor we can know for certain that we are out of the sure way of salvation and we must needs perish unless God in His infinite mercy gives us the grace to return once more to the broad highway leading to heaven, along which are the milestones of good works and the sign posts of the love of God and man.

BUT while we cannot overestimate the blighting effect of envy upon the charity we are bound to manifest towards our fellow men, a still greater offense arising from this vice needs to be called to our notice. The envious man, by the very reason of his envy, sins directly against God by questioning His justice, His love and His right. His justice is assailed because we deem ourselves unjustly treated because some one has five talents where we have only two or three, forgetting that the greater the gift of God, the greater is our responsibility. Rather than be envious, we should esteem it a great boon that we are less highly endowed and have a correspondingly less responsibility. His love is questioned as if His Providence had been at fault in not supplying more fully what we deem to be our needs, as though God did not know what was best for us. And lastly, by envy we derogate from God's rights. If He is the Lord and giver of all and we were created merely for His honor and glory surely He is the best judge of what will give Him pleasure and thus be rightfully entitled to bestow His gifts where and how He pleases. If God chooses to endow another with greater gifts than ourselves it is only because He wills to be pleased in that way. If we were to be the standard of God's enjoyment, it is probable that He would have to be satisfied with a monotonous mediocrity. But when He made the stars they were to

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The Voice of the Catholic Press



THE CATHOLIC COURIER, Rochester, sends us another warning—"The People's Front." To every American, and especially every Holy Name man we say, read this editorial, mark well the warning it sounds, and perform a patriotic duty by joining in every movement that aims at the destruction of these "isms."

THE PEOPLE'S FRONT

BOTH the Catholic and the secular press have remarked on the Pope's recent repeated warnings against the menace of Bolshevism.

BECAUSE we are so bound up in our own affairs, and so far from the European scene, we are prone to disregard what seems to serious-minded Europeans as an almost inevitable evil: the dominance of Bolshevism.

A WELL-KNOWN, much traveled Swiss prelate recently wrote to a friend in the United States: "We should no longer be optimists, but realists only! Since the French have concluded the deplorable pact with Russia, and since Soviet Russia has been admitted to the League of Nations, it is virtually incredible that Bolshevism in Europe can be restrained."

THE Communists are well aware of the advantage they have gained. In the June issue of the "Labour Monthly," a thorough-going Communistic London review, a writer gloats over the success of what is called "The People's Front."

"WITHIN one year and a half of the first broaching of this conception in any country," he declares, "the People's Front is dominating the political situation in a series of countries, both inside and outside Europe."

HE points to France, Spain, a number of South American countries, and to China as proof of the fact that the People's Front has registered a series of successes. "These successes," he says, "are already exercising a far-reaching effect on the international political situation . . . and they are likely to have still further effect as the situation develops."

BRINGING the problem closer to home, the Communist commentator admits that in England and the United States, the principles of Bolshevism have not yet found their best form of application.

"THE People's Front," he says, "is one thing in the capitalist-democratic countries, another in the Fascist countries. . . . In the United States the mass of the workers still follow the two old capitalistic parties. There is only a tiny Socialist Party. . . ."

HAVING outlined the situation here, the English Communist tells his readers that the main problem in the United States is the development of a united Farmer-Labor party. This would involve the mass organization of the workers, the farmers, and the progressive urban petty-bourgeoisie.

SUCH a development, he believes, "has favorable possibilities in the growth of the left wing in the American Federation of Labor."

THAT there is a movement towards a Farmer-Labor Party in a number of places in the United States seems true. On June 17, a St. Louis paper announced that the Communist Party of Missouri would, at its coming convention, discuss the development and organization of the Farmer-Labor Party in Missouri. One daily reported that "the Communist Party will support the Farmer-Labor candidates to both state and national government positions. Evidently, it is with the aid of this party the Communists expect to create in our country a "People's Front."

IT IS not impossible that the Communists will succeed. But it is probable that the "People's Front" would be met by strong Fascist counter action. At least at the present time it seems that Fascism and not Communism threatens. Yet, as in Italy and Germany, the plotting of the Communists may facilitate the advent of Fascism.



"NORTHWEST PROGRESS" of Seattle, tells us that President Angell of Yale gave the "smugness" of our people a very severe indictment when addressing this year's graduating class. "Dangerous Smugness" (the editorial) is worthy of reprint and commends itself to our consideration.

DANGEROUS SMUGNESS

THE smugness of the American people received a severe indictment at the hands of President Angell of Yale in his address to the graduating class. We fear that there is so much smugness that the words of Dr. Angell may fall on deaf ears. Too many Americans believe that Providence is partial to us and will spare our country the black blight that has destroyed democracy in half the world. They like to believe what happened in Europe never will happen here.

SUCH smugness is a dangerous signal even though the smug ones may not know it. Lest some smug Americans may not be aware of these dangers we suggest that they listen to the warning of Dr. Angell: "Let any one who supposes that the practice of gross organized cruelty to compel

EXPRESSED BY LEADING CATHOLIC EDITORS

compliance with political, religious or social views is impossible in this country, consult the records of the Ku Klux Klan, the story of the Tampa floggings, the history of gang murders, the revelations of the plans and activities of the incredible Black Legion in Detroit. These are episodes mortifying to national pride and no doubt in a sense exceptional, but at least they serve to show how thin is the crust that separates our civilized communities from the barbarities of the savage. Weighing all these things it would appear to me that the gravest danger with which we are confronted is the possible lack of sufficient moral insight to recognize that, if we wish to salvage the high and indubitable advantages of a free democracy, we must breed a sufficiently vivid form of intelligent social altruism voluntarily to forego some of the individual prerogatives which in a simpler day we could properly and successfully claim."

THE Doctor then gave the fundamental cure. "Many of my hearers may be unprepared to hear me say that I share with many others far wiser the feeling that our world has today no greater need than a vigorous revival of true religion, one in which every class and every community should share. Yet this is my considered opinion. You cannot really cure the ills of the social order without also healing the moral and spiritual ailments of the individual. It is a mystery that an intelligent people do not realize that religion should be a living thing and vital in the hearts of the people."



TO THE "Modern Catholic" we pass along "Old-Fashioned Religion," an editorial taken from THE CATHOLIC LIGHT, Scranton. Teeming with facts; the editorial provides much food for thought and should inspire both the thinker and the thoughtless.

OLD FASHIONED RELIGION

THERE is a certain charm about those who are old-fashioned,—their smile, their disposition, their wholesome and judicious attitudes.

EVEN old-fashioned things possess an attractiveness all their own. The old homestead, the ancient parapets around the cities of the past, the mediaeval castles,—all these allure us. In general reading, what affords us more delight than an enchanting novel in a mediaeval setting?

ARCHITECTURE, perhaps more than anything else illustrates the charm of the old-fashioned in the sense of that which was made of old. And that particular architecture which enchants us, over which we can ponder and from which we can draw inspiration, is the architecture of the ancient cathedrals. The reason is because this architecture is the expression of an old-fashioned religion, the embodiment in stone of a spirit that knew its God and loved Him, the expression of a faith that reached back to Christ Himself.

NO ONE would venture to say that the cathedrals are outmoded, or that the spirit which erected them is out of date. Old-fashioned religion is the most up-to-date thing in the world. No sermon is more interesting than that which expounds the old truths of Revelation. Indeed, nothing seems newer to man than the old teaching of the Church; certainly, nothing more adequately satisfies the cravings of the human soul.

THE Ten Commandments are old-fashioned. And so are the Seven Sacraments. But they are not impractical.

They are not more out of date than the sunshine and rain, than babies and food than the ageless law of gravity; for their usefulness, yea, their need continues.

EXTERNAL observances of the old-fashioned religious spirit is conspicuously attractive. Do we not admire the person wearing a scapular or a scapular medal? Does not the crucifix on the wall give the tone to a Christian atmosphere in the home?



WE PRINT the editorial "Blessed Be His Holy Name" found in THE CATHOLIC COURIER, Rochester, with the hope that the sentiments expressed therein will inspire all Holy Name members to take part in our National Holy Name Convention to be held in New York City, September 17th to 20th inclusive.

BLESSED BE HIS HOLY NAME

NEEDLING the darkness of a quiet summer night like so many pin points flicker the glowing flames of thousands of candles.

FROM thousands of throats comes the age-old Holy Name pledge:

"I DEDICATE my manhood

"TO the honor of the Sacred Name of Jesus Christ

"AND beg that He will keep me faithful

"TO these pledges

"UNTIL death."

THUS the world again thrills to an impressive public demonstration of the Faith by our laity massed together as a solid unit under the banner of the Holy Name Society.

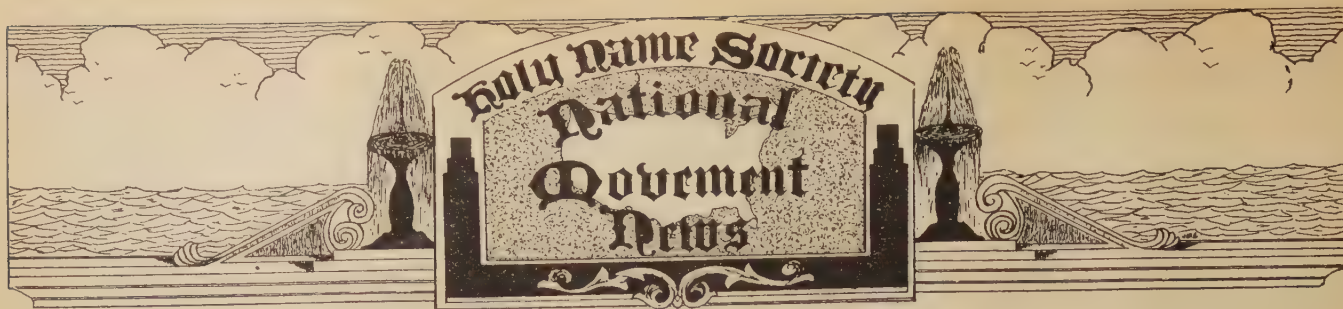
SUNDAY night at the Red Wing Stadium Rochester will witness another such demonstration—the first in this city in three years. It is the annual outdoor rally of the Diocesan Holy Name Union and one of the greatest gatherings of our Catholic men in the history of the diocese is expected.

THE Holy Name Society in the Rochester diocese has made remarkable strides in the past few years. It is by far the most representative of our lay organizations. In staging outdoor rallies such as the one scheduled for Sunday the Holy Name Society is carrying out the prime purposes of its existence—"to maintain and to increase man's faith in the divinity of the Saviour—to promote respect and honor for His Name.

TO the tidal wave of religious indifference and downright prejudices rolling across the nation today, the Holy Name Society is our check—our safeguard.

IT IS a blessed Catholic antidote to the venomous poison issuing from so many channels of iniquity.

TODAY, more than ever, our Catholic men should rally under the Holy Name standard.



BISHOP DUFFY OF SYRACUSE ADDRESSES MEN AT ROCHESTER RALLY

ONE of the most successful rallies of the Rochester Diocesan Union of the Holy Name Society held in years, took place on Sunday evening June 14th where 15,000 men filled the Red Wing Stadium, Rochester. Holy Name men from every deanery in the diocese were present.

MR. Norman A. O'Brien, vice-president of the Union presided over the meeting and presented the speakers. The Most Rev. Archbishop Edward Mooney welcomed the men and told them by their presence they were making not only a demonstration of faith but a demonstration of the power of God in their lives.

THE principal address was given by the Most Rev. John A. Duffy, Bishop of Syracuse. The Bishop said in part: "The Holy Name Society in upholding the sacredness and paramount importance of the divine law of reverence is in effect calling attention to the entire law of God."

"It invites its members to reform themselves as individuals and in all their social relations," said Bishop Duffy. "We have made a mess of life for self-indulgence and self-will. The Holy Name Society pleads with all for a return to the will of God."

"It is not easy to estimate the far-reaching influence for good exerted by so large a number of men as are assembled here tonight. The welfare of the community, domestic and civil, depends on the intelligence and virtue of its citizens. Imbued with the principles your society in-

culcates, you minister directly to the social and moral life of this country.

"YOUR good influence on public welfare is indeed indirect, but none the less effectual—the more effectual in that you avoid intervention in questions of politics. The spiritual object of your society; honoring the Holy Name, and obeying the commandments of God, is your invaluable contribution to human welfare.

"BY purity of life, in word and deed, you will prove your right to the title 'Holy Name Man.' Nay more, you will become a powerful influence on the moral standards of your fellow citizens."

MEMBERS of the hierarchy and the clergy were escorted into the

grounds by Knights of St. John and Fourth Degree, Knights of Columbus and occupied places of honor in the outdoor sanctuary which was colorfully decorated with concealed lights. The Blessed Sacrament was brought from Our Lady of Perpetual Help Church by the Rev. Arthur A. Florack assistant spiritual director of the Union. Knights of St. John and members of the Nocturnal Adoration Society acted as Guards of Honor to the Blessed Sacrament in the procession. Candles were blessed and held aloft by the men as they repeated the Holy Name pledge which was given by Rev. F. William Stauder, diocesan spiritual director.

THE rally was brought to a close with Benediction of the Most Blessed Sacrament which was given by Archbishop Mooney at the beautiful erected altar. He was assisted by the Rt. Rev. Msgr. Chas. F. Shay and the Rt. Rev. Msgr. Joseph S. Cameron.

50,000 HOLY NAME MEN AT ST. PAUL DEMONSTRATION

OVER 10,000 members of the St. Paul Archdiocesan Union of the Holy Name Society participated in its 11th annual demonstration held on Sunday, May 24th. The line of march terminated at the Minnesota State Fair grounds where 40,000 persons had gathered.

ON the flag-draped reviewing stand erected at the fair grounds were the Most Rev. Archbishop John G. Murray, Rev. John Dunphy, spiritual director of the Union, Monsignori and priests of the diocese.

THE Archbishop in speaking to those present said "In contrast to the drift of humanity at large today, you men and women assembled here, have come because of the motivation of fundamental principles. You are here in vast multitudes because of your loyalty to Almighty God."

FATHER Dunphy led the men in reciting the solemn pledge of the Holy Name Society and in his closing remarks declared that "loyalty to God and country was the motivating force which brought together such

large numbers of men, women and children for the annual demonstration of the society.

HARTFORD CATHEDRAL BRANCH CELEBRATES GOLDEN JUBILEE

THE fiftieth anniversary of the erection of the Holy Name Society in St. Joseph's Cathedral, Hartford was celebrated on Sunday, May 10th. Several hundred men received Holy Communion in a body at the 8 o'clock Mass which was celebrated by the Rt. Rev. Msgr. Thomas S. Duggan, V.G. After the Mass a Communion breakfast was served in St. Joseph's Community House and was attended by more than five hundred men.

THE principal speakers at the breakfast were John G. Gilmartin, prominent educator and author of many well known books on education and Dr. Robert Mahoney, member of the staff of the Bulkeley High School and a leader in Catholic Circles. Mr. Gilmartin spoke to the men on "Catholic Action." He stressed the value of Catholic principles in combating ills which are dangerously undermining our social and economic foundations. Dr. Mahoney chose as the subject of his talk "The Unfinished Revolution."

THE following are excerpts from his address.

CHRISTIANITY came as a great revolution. It represents the most extraordinary reform ever proposed. It aimed to change the very foundation of society,—to reverse the world. And what did it accomplish? That history is too long to elaborate here, but some of its most impressive achievements may be recorded. In the first place, it gave dignity to human life. It emancipated men from pagan superstition and sensuality. It proclaimed the gospel of mercy and of love. It elevated woman, lifted her from the degradation of a mere chattel, and it sanctified marriage. It gave man the ideal of womanhood—Mary Immaculate—whom Words-

BENEDICTION of the Blessed Sacrament was given from the temporary altar erected on the reviewing stand.

worth called "our tainted nature's solitary boast."

CONTINUING her mission through the centuries, the Church has civilized the barbarian, mitigated the horrors of war, stimulated guilds to promote social justice, and inspired our noblest achievements in art and architecture.

IN the last century, the Church, keenly aware of the evils of selfish individualism and a crushing industrialism, spoke eloquently in behalf of the underprivileged through the historic encyclical of Leo XIII, the *Rerum Novarum*, a great document recently supplemented by the *Quadragesimo Anno* of Pius XI. Thus, now as in the past, the Church in her social mission is proving that social amelioration is best achieved when Christian principles guide the acts of men.

YET this great revolution inaugurated by Christianity is still unfinished. Men failed to heed the teaching Church and followed false gods and false philosophies.

MEN failed Christianity; Christianity did not fail men, but Christianity is given the blame; and while men continue to resist the regenerating influence of Christianity, social and spiritual chaos is destined to continue.

NOW the confusion of our day is not primarily economic and political as many would have us believe. It is fundamentally philosophical and Spiritual. The world is not thinking straight; a large part of it is spiritually blind.

BUT the most aggressive enemy of Christianity at present is Communism. The communist is not

IN MEMORIAM

In your charity you are asked to pray for the souls of the following departed brethren:

Otho Wathen, Jeffersonville, Ind.
Mr. Sam H. Wyss, St. Joseph's H.N.S., Alton, Ill.
Mr. Lawrence Fahrig, St. Joseph's H.N.S., Alton, Ill.
Mr. Joseph M. Streb, St. Mary of the Angels H.N.S., Olean, N.Y.
Mr. Michael T. Kenny, St. Rose of Lima H.N.S., Brooklyn, Baltimore, Md.
Rev. Lawrence M. Braun, C.S.S.R., Immaculate Conception H.N.S., Bronx, New York City.
Joseph Finck, St. Joseph's H.N.S., Somerset, Ohio.
Charles Gordon, Holy Trinity H.N.S., Somerset, Ohio.
Joseph Bletzacker, St. Joseph's H.N.S., Somerset, Ohio.
Mr. James E. King, St. Rose H.N.S., St. Louis, Mo.
Mr. Daniel H. Ross, St. Francis de Sales H.N.S., St. Louis, Mo.
William D. Cosker, St. Joseph's H.N.S., Hartford, Conn.
Patrick Elliott, St. Augustine's H.N.S., Ossining, N. Y.

wrong in pleading for a better social order, but he is guilty of a fallacy when he assumes that economic and social panaceas will save society. Religion, say the communists is an opiate, an ally of capitalism; the millennium will come when the two evils of Christianity and capitalism perish.

THE Church then continues its work of reforming and transforming society. It emphasizes the primacy of spiritual values. It emphasizes the fact that religion is the root of all culture, that the soul of culture is the culture of the soul, and that ultimately man can find satisfaction only in religion. The Church now asks our generous participation in Catholic Action; she asks us to match the zeal of the godless communist with the zeal of the loyal and militant follower of Christ; she asks us to go forward with her to help her realize more abundantly the sacred mission that is entrusted to her. And the Church asks us Holy Name men on this day of memory and of hope to turn our eyes to the cross in the heavens, for in that sign we shall conquer,—and if we have the eyes of faith, we shall not be blinded by the mist of disillusionment.

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Music at Luncheon and Cocktail Time

**THE NEW SMART CENTER OF
NEW YORK**

THE MECCA OF THE HOLY NAME

(Continued from page 4.)

stands in Central Park with its main entrance on Fifth Avenue at Eighty-second Street. It is open to the public daily that they may enjoy the treasures gathered from every quarter. The Frick Museum displays a rich collection in the Fifth Avenue mansion of the late iron master. The American Museum of Natural History exhibits specimens from the fields and forests in every climate. Many smaller galleries contribute to the joy of the lovers of the beautiful.

DURING the winter months the music lover points his steps to the Metropolitan Opera House where the world's greatest voices are heard. He may hear pianists, violinists, the Boston Symphony Orchestra under Serge Koussevitzky or the Philadelphia Orchestra under Stowkowski in Carnegie Hall where the New York Philharmonic-Symphony Orchestra has played under Arturo Toscanini. In the summer symphonies, grand opera, and ballets are given under the open sky at the Lewisohn Stadium so that music is to be heard the year around.

THE tall buildings attract and fascinate the visitor. The Empire State Building and the Rockefeller Center are the two best known. On top of each of these buildings there is an observation roof to which there is a steady procession of sightseers. The panorama to be viewed from either is thrilling. At dusk the tall buildings rise in the foreground. To the west over New Jersey the last flush of the sun is reflected on Newark Bay. The street lights come on in lines. The highways over the bridges become serpents of light. As the shadows deepen the evening star is seen, then the moon rises over Long Island to watch over a

myriad twinkling lights. The ferries skim to and fro on the rivers like fire-flies. Far off on the horizon there are patches of light that mark Jones Beach, Rockaway, and Coney Island. If the visitor is fortunate he may see the Hindenburg sailing out over the city on its return to Germany.

FROM either roof splendid views can be had of the Port of New York, a great harbor. It has been estimated that 75,000,000 tons of freight annually move in and out of the port by rail and 40,000,000 by steamship. Every twenty minutes of daylight every day, an ocean going liner comes in and one goes out, among them the Normandie, Rex, Conte de Savoia, the Queen Mary. The Port of New York does not lie wholly within the limits of New York City, but includes a waterfront about 771 miles in length of which 578 miles are in New York and 193 in New Jersey. Army engineers taking the measurement around piers and shoreline have computed the total length of 994 miles. Steaming rapidly around the harbor it would take two days to cover the shoreline. In New York City alone there are more than 700 piers serving 329 warehouses. Some idea of the flow of commerce in this port can be had by a short trip around Manhattan Island on a small boat.

"A CITY WITHIN A CITY" best describes Rockefeller Center. This project which covers twelve acres of land leased from Columbia University which once stood on the site, embodies all that stands for progress. There are the studios from which many of America's radio programs are broadcast. An underground system provides for delivery and trucking services

through a series of tunnels all air-conditioned and well lighted. The population of this modern city—estimated at 75,000—can circulate freely without using the street surface. On one of the roof surfaces, 140 feet above the street level, a group of gardens have been constructed. Twelve buildings in all have been planned for the group. The last to be completed is the International Building which faces St. Patrick's Cathedral on Fifth Avenue and from within the corridor of this most modern building the visitor sees the great Gothic

cathedral framed in three enormous windows.

No one sees New York at a glance. Divers things appeal to different people and New York has everything, the quaint and the ultra-modern. On swanky Fifth Avenue there are Rolls-Royces and horse drawn hansom cabs. The Holy Name man who comes to New York will not only take part in a memorable spiritual congress but he will have the opportunity to see America's greatest City.

THE HOLY NAME MOVEMENT

VS.

COMMUNISM

(Continued from page 8.)

firm and renew our belief in the Mysteries of the Incarnation and the Redemption—the basic truths of the Catholic Faith. Unscathed by the attacks of Communism's godless propaganda, our Faith will stand as the Rock of Gibraltar, if we have a lively devotion to the Holy Name.

WHAT is this hidden power of the Holy Name? St. Bernard in his writings compared the power of the Holy Name of Jesus Christ—the Saviour Anointed—to oil, the qualities of which are conducive to produce light, to serve as food, to act as a medicine.

THE Name of Jesus is to the languid soul what oil is to a smoldering fire—the dying embers flare up into a blazing flame, the listless soul burns with a new light. The Name of Jesus is as a spiritual light to a soul journeying through a sin-darkened world on its way to the Land of Light, for Jesus is “the true light, which enlighteneth every man that cometh into this world” (John 1-9).

THE Name of Jesus is to the fatigued soul what food is to a hungry body—a new strength resus-

citates the body, a revived courage sustains the soul and renews it in virtue.

THE Name of Jesus is to a sin-sick soul what medicine is to a pain-racked body. The medicine when applied heals, the Holy Name when invoked saves, for “whosoever shall call upon the Name of the Lord shall be saved” (Roman 10-13).

THUS the Name of Jesus is as a light in a sin-darkened world just as Jesus was “a light to the revelation of the Gentiles” (Luke 2-32). His Holy Name is truly our refuge at all times, especially in times of temptation and trial, when we are humbled in our nothingness, for “the Name of the Lord is a strong tower: the just runneth to it, and shall be exalted” (Prov. 18-10).

HESITATE not to invoke the Holy Name. Such a devotion has the sanction of Jesus Christ Himself, Who teaching His Apostles how to pray, how to call upon God, placed the invocation of the Holy Name as the first petition of His Prayer—“Our Father Who art in heaven, hallowed be Thy Name.”

National HOLY NAME Convention

September 17-18-19-20

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To hallow the Holy Name is to serve Jesus, the bearer of this Name in all our thoughts, words and deeds: "All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ" (Col. 3-17). And to perform all our actions for Jesus, to do all things in His Holy Name is to insure our salvation for "there is no other name under heaven given to men, whereby

we must be saved" (Acts 4-12). The saving power of the Holy Name lies not in the Name itself but in Him who bears the Name. And the bearer of this Holy Name is Jesus, the only-Begotten Son of God, in whose presence even the angels fear to tread, at whose command the devils are silenced and the very powers of hell tremble. Indeed "Holy and terrible is His Name."

HOW MUST A MAN BELIEVE?

(Continued from page 18.)

Christ Who is God and, therefore, is truly the proper object of Christian worship. Were we not to worship the Blessed Sacrament on the Altar and in the Mass we should commit a grave sin for we should be refusing to God the honor which is His due. Those who do not believe as we do and hence do not follow our example are excused from the sin only because they are not aware that it is a sin to refuse divine honors to the Second Person of the Blessed Trinity, really and truly present upon the Altar, under the form of bread and wine.

BUT it is in regard to the other category of Catholic customs that the greatest confusion exists in non-Catholic minds. We are accused of superstition because of our devotion to the Saints and their images. In fact we have been and are sometimes bluntly called idolators and worshippers of false Gods. Those who have taken the trouble to investigate the truth and repeat such charges can only be called liars and defamers of the brethren, as Saint Paul called them.

THE truth in regard to the Saints and our attitude toward them is simple and there is no excuse for ignorance in this matter. Catholics do not now, never have and never will honor the Saints as they honor God, nor expect from the Saints that which can only come from God. No Saint, not even the Blessed Virgin Mary, Mother of God, can save a single

soul from Hell. No Saint can, of himself, secure for us any help or blessing, except as a free gift from God. The Saints can hear our prayers, as they do, only because God makes them known to them. We cannot delay here to defend the teaching of the Catholic Church concerning the intercession of the Saints. I shall only remark that it seems absurd to ask the prayers of sinners here on earth and expect them to be of profit to us, as indeed they are, and then to state that it is foolish to expect anything from those who have been found so pleasing in the eyes of God that they are with Him forever in heaven.

PERHAPS, in this connection, the greatest difficulty experienced by those not of the Faith arises from the great respect and devotion which Catholics show to the Mother of God. The very title is itself a stumbling block. But, if Jesus Christ be, as He is, then Mary is the Mother of God. I shall say little here about our devotion to Mary for only a Catholic can understand just what this devotion really is. Let me say just this. We love and venerate the Blessed Mother of God and think of her as our own Mother for did not Christ upon the Cross give her to all of us when he said to Saint John "Son, behold thy mother," and to Mary "Woman, behold thy son." Truly her place is in the Gospels from the time when the Angel Gabriel greeted her with the words "Hail, full of grace," down through that saying of

the Jewish woman to Our Lord "Blessed is the womb that bore thee," till, in the Apocalypse, John saw her as the woman crowned with the sun. One word of warning must be uttered. There are certain prayers, popular in other lands where speech is highly exuberant. There, flowery phrases are uttered even in ordinary speech which to us sound absurd. The prayers and devotions of such a people are not to our taste and may easily be misunderstood. Let us stay as close as possible to the authorized devotions of the Church as we have them here for our own people. And let us ask our non-Catholic brethren to judge of us according to our official teachings and not as the fancy of the individual may describe us. When all is said and done, however much we may honor Mary, no Catholic can ever forget that she is but a creature, lofty it may be, but infinitely the inferior of God, Whom alone we worship and Who will not share His dignity with another.

SUMMING up then, we can sin against

Faith either by our incredulity, born of ignorance and nurtured by pride, whereby we do violence to our own reason by setting it up as superior to the revelation of God, Who is the cause of all intellectual processes, or we can sin by superstition, wherein we offend against God by childishly ascribing divine powers to that which is not divine. Each is a sign of intellectual youthfulness, the one representing the cocksureness of the callow teens, the other the folly of the little child who takes every glistening thing for gold. But he that would be truly wise will abstain from these things as from a plague and will lend an understanding ear to the voice of the Teaching Church in whom is fulfilled that prayer of the Wise Man of the Old Testament, "Send Wisdom out of thy holy heaven and from the throne of thy majesty, that she may labor with me, that I may know what is acceptable with thee: for she knoweth and understandeth all things, and shall lead me soberly in my works and shall preserve me by her power." (Wisd. ix. 10. 11.)

LOVE'S LABOR LOST . . . and FOUND

(Continued from page 20.)

nizing that, however various these are, they all tend to the one and the same end of earthly peace. It is therefore so far from rescinding and abolishing these diversities, that it even preserves and adopts them, so long as no hindrance to the worship of the One Supreme and True God is thus introduced."

COMMUNISM, the doctrine of international individualism, assumed political form and substance in Russia during the World War, a conflict caused and brutalized by the selfishness of nationalistic states. A reaction against the self-love of nations, the Communist polity would fling its aegis beyond the boundaries of states and unite all humanity in a common cause for social betterment. While it is true that an element of hate, of class struggle, permeates the Marxian philosophy, this very hate of the bourgeoisie is conditioned on a love of the world-wide proletariat, to which class all should be reduced. Now it is a characteristic of natural love that its intensity varies with proximity; a man loves his family more than others, his country better than foreign lands, because they are closer to him by nature. To suppose that purely natural love will permit of international expansion, enrolling men under the banner of an ephemeral Humanitarianism, is yet to be shown practical. Today, the apparent solicitude of the Communists for suffering workers in foreign lands can ill cloak the Siberian brutalities and starvation, the wandering armies of abandoned waifs that characterize the very land which professes Communism.

ON the other hand, the Church, through its Divinitarianism, proposes an internationalism actuated by a supernatural love, through which humans become more humane by becoming like to God. With Humanitarianism, it realizes that love is a unitive force, that peace consists in the union of desires, and that there-

fore the most effective means for world peace is love. But that this love is of material wealth, and that the desires of the classes to seize the means of production are those to be unified, the Church will not admit. On the contrary, it teaches that love must be spiritual, the devotion of all men to a common Father, and that the desires to be unified are the cravings of the human mind and heart to reach out for an unlimited knowledge and everlasting love—a unity capable of realization only when men are agreed on the very essentials of life, what they are, whence they are, whither they are going, and how they propose to get there.

LOVE as the core of Divinitarianism is often overlooked. Yet the whole body of Christian doctrine may be considered as varied reflections from the one prism of love. Three things constitute love, "he that loves, and that which is loved, and love." In God, Who is One and Perfect, these three are one—the Trinity. By the Incarnation, this Divine love descended to mankind. Through grace, man participates in this love, the channels of grace being the sacraments. Even the paradox of Calvary becomes intelligible when looked upon not so much as prompted by the love of greatest sacrifice and pain, but rather by the sacrifice and pain of greatest love.

PRECISELY because Divinitarianism preaches the supernatural, it provokes the opposition of Communism. Perhaps were the Church too busy herself solely with the material and cultural needs of humanity, there might be a chance for world unity. In its refusal to limit its influence to the common earth, Christianity might be called Uncommunism. It is common with humanism when it accepts the dictum "Peace on earth to men of good will." But it is uncommon when it insists that the first part of the same text be considered, that from which peace on earth is made

feasible, "Glory be to God in the highest." As St. Augustine comments "he who resolves to love God, and to love his neighbor as himself, not according to man but according to God, is on account of this said to be of good will."

THIS accentuation of Christianity on the love of God in opposition to the Communistic emphasis on the love of man brings out sharply the division of modern society between love of God and love of self. To conceive of an effective League of Men, as H. G. Wells would call it, founded on such opposed views of life is too much for the reasoning mind. The Christian, the atheist, the materialist, all grouped around the council table—how can they possibly formulate an organic unity of nations when their outlooks are radically different? One looks at the world as a social cosmos preparing man for a higher perfection in a life to come; the other sees it as a chaos to be ordered by an economic and social Determinism. The former conceives of humans as united in a living organism, animated by a Divine principle of life, fed by the same Bread and throbbing with a common Blood, guided by a common Head to an eternal destiny. The latter views the corporation of humanity as an organization of mechanistic factors, which, if properly coordinated, will furnish the world a robot-like machine capable of molding the temporal fortune of society.

THIS mental rift among the leaders of men well explains the social antagonism growing between two great factors of contemporary times—Christianity and Communism. The division of civilization begun by the Protestant Revolt seems, in Communism, to reach its climax. As the apostle Judas first betrayed Christ, so the seemingly "apostolic" Individualism of Luther betrayed His Mystical Body; as the politician Pilate washed his hands of the blood of Christ for fear of imperilling his power, so a political Nationalism refused to have anything to do with the Church; and finally, as the common

mass of Jews cried out "Crucify him!" so the mass Communism of Lenin clamors for the death of Christianity. Self-love impelled Judas, Pilate and the Jewish mob to do what they did; love of self forces Individualism, Nationalism, and Communism to do likewise. Already the Mystical Body bleeds with the wounds of Russia, Spain, Mexico and Germany; and still the persecution goes on. The facts would seem to show that the Church is doomed to die. Facts, yes; but there is one fact that might be forgotten—the fact of love, Christ's Divine care of His own. While He foretold that the Church would suffer persecution, He also said "Have confidence. I HAVE OVERCOME THE WORLD."

WESTERN civilization, so we are told, stands at the cross-roads. Yet perhaps it is truer to say that it stands by the road of the Cross. Through Individualism, Nationalism and Communism, society has reconstructed the symbol of Calvary—the Cross, which, as Monsignor Sheen says somewhere, is formed by placing the horizontal bar of self-love against the vertical bar of the love

of God. Dark clouds of war blacken the horizon and the world stands apprehensive, depressed. Depressed not primarily because of "hard times," money crises or social sins, but because it nurses a broken heart—a heart torn between the love of self and the love of God, whom it seeks to crucify. On the first Calvary, the body of Christ really died; on the modern Calvary, His Mystical Body cannot die. "Death shall no more have dominion over him." The Cross, once a sign of ignominy, is now a sign of victory—of victory, because in the contemporary crucifixion of the Body of Christ, Individualism will come to see that the Church alone assures the true dignity and economy of individual effort by its teachings on social charity and justice, Nationalism will realize that the Church uniquely fosters a vital patriotism as a binding moral duty, and Communism will learn that all men really become blood-brothers only when, in the Mystical Organism of Christ, they are born sons of God the Father. In a word, society will live a better life because it will have found the best love—an Infinite Love which finds even in death not merely the tomb of mortality, but the womb of immortality.

COMMUNISTS ARE MADE

(Continued from page 22.)

guiding principle of 19th Century Industrialism.

IN operation it has been best described by one who knew it well, in the following powerful indictment, "Manufacture, produce, set all the wheels of industry in motion, enlarge your markets, enrich your nation, get wealth, wealth, wealth; the more the better! Reduce the wages of the workers, extend the number of their hours, get all that the demand for jobs will make possible. Bring in the wife and mother; chain to your machines the little children that their fingers too, may

learn to keep busy in producing wealth. There is no God in Heaven, and, if there were, your conscience need not reproach you. There is question here of only a free, and, therefore, only a just bargain. You are, in fact, contributing most nobly to the nation's wealth while properly amassing riches for yourself. The more the better. You are a public benefactor. It is all for Labor's best as for your own. So alone can we achieve the perfect social harmony. There is no Labor problem."

IT is evident that the most abhorrent crimes against Society



RIGHT REVEREND
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The Right Rev. John Laurence Hand, Prothonotary Apostolic, Vicar General and Dean of Toronto, Pastor of St. Paul's Parish, died on Saturday, June 27, in his seventy-eighth year.

Monsignor Hand was the chief founder of the Holy Name Society in Toronto. The vigor of that Society as shown by the large rallies held during June was due in no small measure to his influence. His fifty-four years of zealous priesthood leave an enviable record.

May he rest in peace.

could be committed in the name of this deified greed and lust for wealth. And committed they were. The Industrial Revolution of the latter 18th Century, merely, provided the occasion for the full application of Economic Liberalism. Actually, it had begun to produce its dire effects upon Society a generation before the success of Richard Arkwright's water-power spinning machine provided the impetus that made later mass production a fact. However, with the erection of factories and the concentration of huge urban populations in their immediate vicinity, Economic Liberalism was given suitable laboratories in which to work out its experiment. Under its morality the weak and powerless were preyed upon by the strong. Reduced to its essentials it was nothing else but "Darwin's survival of the fittest theory work into an ethical code based, ultimately, on two funda-

mental principles . . . the denial of the laborer's inalienable right to organize and the denial of the State's equally essential right to intervene in labor situations.

THE limitations of space will not permit of a further development of this tragic theme. Suffice it to say that, if Christ had carried His Cross through the side-streets of any early 19th Century industrial city, He could have turned to the women and children who wept at His passing (for they, alone, would have mourned with Him) and, in the same sorrowful Voice, echoing down the centuries, addressed to them the words spoken to the daughters of Jerusalem. "Weep not for Me; but for yourselves and for your children." For, if on that First Good Friday afternoon He could have envisaged the spectacle of a devastated Holy City and the massacre of its people by the legionaires of Titus, He also could have seen, behind the little ones

of a later century, the background of factory prisons where, beneath the belching smoke of their many chimneys, man subjected man to an inhumanity worse than the slavery of Imperial Rome.

FROM all this, then, it is evident that Communism, the deification of the collectivity of Man, did not spring spontaneously from the conjunction of blind economic forces. Rather, it must be recognized as the inevitable reaction of stricken masses to the pagan, "Laissez faire" Economic Liberalism of the past one hundred years. And, if today Communism seeks to submerge human personality in the unnatural collectivism of the Proletariat, it is because the Individualist of the 19th Century, repudiating the basic principle of Christian ethics, "the common good," and rejecting the Ancient Faith which had made this principle operative, exploited the "we" to exalt the "I".

A REAL MYSTERY

(Continued from page 24.)

Saint Luke, just as every stroke of a piece of writing must be ascribed totally both to the one using the pen and to the pen that makes the strokes. This being so we see how wrong it would be to consider God and Saint Luke as authors of the Gospel according to Saint Luke in the same sense as Professors Breasted and Robinson, for example, are the joint authors of their History of Europe. The former is the author only of the Ancient History section of the book and the latter is responsible solely for the tracts on Medieval and Modern History, neither being in any sense the author of the other's work. If our case were similar, God would be Author of but part of the Gospel in question, the other part being the work of Saint Luke, whereas we have shown that

God and Saint Luke are simultaneously total causes of the entire Gospel. From this element too, we can see how impossible it is to regard the Inspired Books as merely dictated by God, since in that case God alone would be the Author, and even then He would have no part in the mechanical act of writing, which is necessary for biblical inspiration.

FINALLY, we have said that the peculiar defects or perfections of the instrument and the one using it will be apparent in the effect produced. Thus on the one hand we have the infallible truth of the contents of the Gospel according to Saint Luke—a perfection to be attributed to God alone, since He alone can neither deceive nor be deceived. On the other hand we notice those

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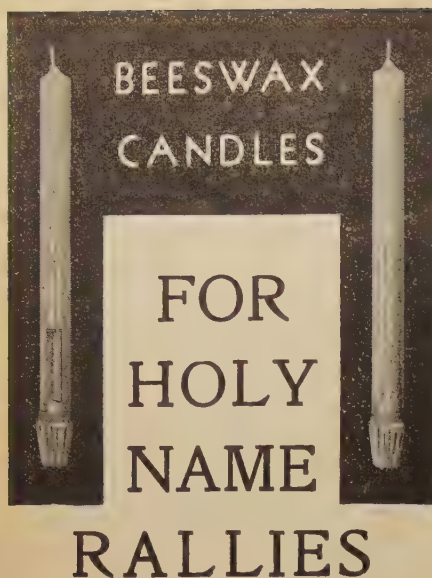
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peculiarities that distinguish the Gospel according to Saint Luke from that according to Saint Matthew or Saint Mark, though all three relate the same details. Mark Saint Luke's tender consideration for the Jews in contradistinction to Saint Matthew's severity towards his fellow countrymen, and the polished style and historical accuracy of the gentlemanly, cultured Luke in contrast with the uneven, but more charming, style and language of spontaneous Saint Mark. We may liken the natural talents of Saint Luke and Saint Mark to fine and stub pens respectively, and just as one and the same writer would produce a somewhat different effect with the stub pen than when using the fine one, so God produced a somewhat different effect when He used Saint Luke as His instrument than when He employed Saint Mark.

WE have said that biblical inspiration is a mystery. In conclusion we may note a striking similarity between the product of this mysterious movement of God on men, the Inspired Word, and that other result of a mysterious joining of the human and divine, the Incarnate Word. In the Incarnate Word that is in our Lord and Saviour Jesus Christ, true God and true Man, the divine and human natures in some mysterious way were so united that the human actions of our Lord, such as the sufferings of His Passion, were really divine actions. We believe that they were really the actions of God and so it was that they could merit for us the rewards of eternal life. Now in a somewhat similar way, God and man have so united in the production of the Inspired Word, that although the Holy Scriptures seem to be masterpieces of purely human genius, we believe that they are in reality, for all their outward seeming, the work of God Himself.

WE may even see a parallel between the inspired Word and the Holy Eucharist. The Holy Scriptures have been called the bread of doctrine, because they nourish our minds; they tell us whence we came and why we are here, whither we are

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tending and how we may attain thereto. The Holy Eucharist is the "Bread of Life," wherein the Incarnate Word of God is given to men to nourish their souls, to give them the grace necessary for attaining their only end in living. Again, although the Holy Eucharist is really the Body and Blood of our Lord, nevertheless it preserves the normal outward signs of bread and wine. In like manner the Inspired Word also, although it is really God's Word, yet

being expressed in human language, preserves the accidentals of language and style, normal to the human authors. But what really matters for us and what is of paramount importance is this, that in both the Holy Eucharist and the Holy Scriptures, though the accidentals or outward signs may be affected by the vicissitudes of time and place, the substantial divinity remains concealed beneath, discernible alone to the eyes of Faith.

PAGAN IRISH CULTURE

(Continued from page 16.)

time of the reigning princes was elected from his family. He must be twenty-five years of age, tall, noble, free from blemish, able to prove his pedigree from the sons of Milesius:-

"For he must come of a conquering race,
The heir of their valour, their glory, their
grace,
His frame must be stately, his step must
be fleet,
His hand must be trained to each warrior
feat.
His face as the harvest moon steadfast
and clear,
A brain to enlighten, a spirit to cheer;
While the foremost to rush where the
battle-brands ring
And the last to retreat is a true Irish
King."

FOSTERAGE was a unique custom whereby the children of the nobility was nursed by the tenants' wives and frequently the children were most loyal to their foster parents. This tended to knit a bond of friendship between chiefs and followers.

THE reign of Cormac, the son of Art, grandson of Conn of the Hundred Battles who was crowned King 227 A. D., is the classical golden era of pagan Ireland. He was a profound philosopher, an accomplished scholar, a courageous warrior, a wise and constructive legislator. At Tara in Meath he founded three academies in which were taught, respectively, the science of war, jurisprudence and historical literature. He collected and modified and amended all the existing laws

and his code was observed until the advent of the Anglo-Normans in the twelfth century.

HE fathered the Bards, Chroniclers and Historians at Tara, directed them to collect all the historical annals of the country and to carry them on from year to year. These historical annals form the "Psalter of Tara" and contain in addition descriptions of the provinces, principalities and other data.

IN his old age he wrote a book on the Duties of a Prince containing rules on manners, morals and government and this bespoke a culture in the third century A. D. that can be equaled only in Israel. Douglas Hyde translates the following from his book:-

"If thou attend to my command thou wilt not mock the old, although thou art young, nor the poor, although thou art well-clad, nor the lame, although thou art agile, nor the blind, although thou art clear-sighted, nor the feeble, although thou art strong, nor the ignorant, although thou art learned. Be not slothful, nor passionate, nor penurious, nor idle, nor jealous, for he who is so is an object of hatred to God as well as to man. . . . Be not too knowing, nor too simple; be not proud, be not inactive; be not too humble, nor yet too haughty; be not talkative, but be not too silent; be not timid, neither be severe. For if thou shouldst appear too knowing, thou wouldst be satirised and abused; if too simple, thou wouldst be imposed upon; if too proud, thou wouldst be shunned; if too humble, thy dignity would suffer; if talkative, thou wouldst not be deemed learned; if too severe thy character would be defamed; if too timid thy rights would be encroached upon."



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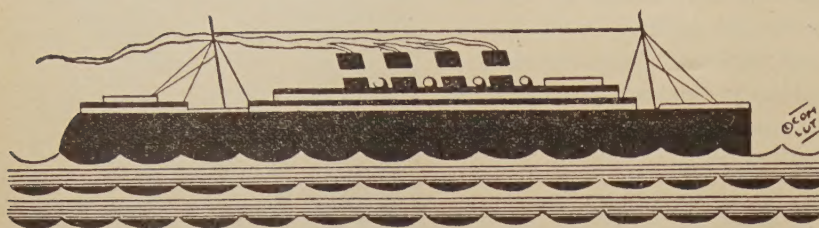
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**ST. BONAVENTURE
AND CATHOLIC
COMMUNISM**

(Continued from page 12.)

his intimate and interesting friendship with St. Thomas Aquinas from their university-days at Paris, about his fatherly love for the venerable Brother Giles, one of the first companions of St. Francis, about his great devotion to popes Clement IV. and Gregory X., about his acceptance of the cardinal's hat. Kindness and cheerfulness seem to have been the striking qualities of his life. Yet, they tell us, that he would never excuse culpable negligence especially in priests not zealous in the sacramental ministry "because, as far as is in him, the priest thereby deprives the Most Holy Trinity of honor, the angels of joy, the sinners of pardon, the just of grace, the poor souls of comfort, the Church of aid, himself of the remedy against his weakness and daily faults."

REALLY great men are always slow in accepting honors. St. Bonaventure refused the archbishopric of York, England, knowing that along with honors always go hidden dangers and added responsibilities. But when, under papal precept, he became bishop of Albano and cardinal, the Church did gain a competent adviser who, two years later at the General Council of Lyons (1274) contributed much to the fleeting reconciliation of the Greek Church with Rome. It was while this Council was still in session that St. Bonaventure fell ill and died shortly afterwards. Peter of Tarantasia, the Dominican Cardinal-bishop of Ostia, another famous participant at the Council, who later became pope Innocent V. and a Blessed of the Church, in his sermon at the funeral of Bonaventure said: "No one ever beheld him who did not conceive a great esteem and affection for him; and even strangers, by hearing him speak, were desirous to follow his counsel and advice; for he was gentle, affable, humble, pleasing to all, compassionate, prudent, chaste, and adorned with all virtues."

ENVY

(Continued from page 25.)

differ one from another in glory. Yet, who ever heard of an envious star! We may rightly pray for greater and nobler gifts but if God does not grant them it is only because He is better satisfied with us just as we are.

It now behooves us to ascertain the causes, explain the results and indicate the remedies for this vicious tendency. We may assign two principal causes whence arises envy. First and foremost is a mean pride. We set ourselves up as judges and make ourselves the true norm by which everything and everybody is to be measured. We are, as it were, the Procrustean bed on which everyone must lie and we almost cheerfully set out to expand their vices and contract their virtues until they fit and the unfortunate victims may sleep more or less comfortably on the bed which we deem appropriate for them. Secondly, envy arises from ambition. Some possess abilities and qualities which stand in the way of our own personal glorification. Other people not endowed with that acute perception which we are confident of possessing set them up as models and we, unfortunately, and, as we think, unjustly suffer by comparison. Hence, we proceed to try by any means in our power to put them out of our way. From these two motives spring the vices of criticism, calumny and slander which are the certain indications of an envious disposition—so true is it that pride and ambition is the mother of all vices.

The cure for all this is humility and that from a two-fold point of view. Firstly, we realize that God is the sole dispenser of talents and may

do so in whatever way He pleases and, secondly, humility teaches us to realize the inadequacy of our own mind to attempt the foolish, futile task of judging others. After all, if we remember that we are responsible only for ourselves and not for any other we will hesitate to assume the additional responsibility of a judge in a matter that in no way concerns us. By taking up such an attitude we completely cut away the ground from beneath the feet of envy, and place ourselves completely in subjection to the most holy will of God, Who knoweth all things and is most generous and merciful towards us as long as we do not set ourselves in opposition to Him.

In conclusion let us note that our eternal salvation depends entirely on our union with God, which union is quite impossible between a loving and generous God and a captious and envious soul, continually guilty of criticism and slander. The true solvent of envy is a humble heart which God despises and it is, therefore, our duty and our interest to develop as much as we can the spirit of true humility in our acts and lives. Remembering always that every good and perfect gift cometh down from the Father of light, let us freely acknowledge its author and praise and thank God for His glory and might revealed in those whom we might otherwise envy. And if, perchance, we behold in ourselves anything of good, not taking for ourselves any credit, let us ascribe it all to God its true source, remembering the inspired words of the Psalmist: "Not unto us O Lord but to Thy Name give the glory."

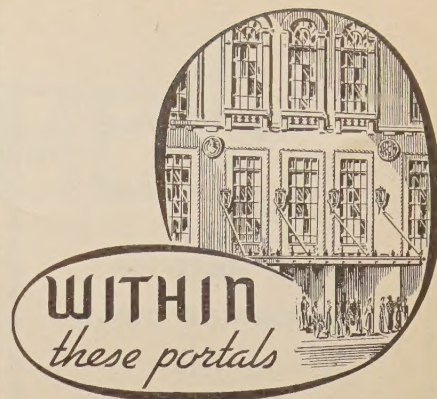
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MEXICO'S PLIGHT

(Continued from page 10.)

from indifference by clearing away the indefinite, cloudy opinions of the well meaning ignorant.

There is little else we can do for Mexico except wait and pray. It has always been difficult to obtain accurate information on the latest developments in the religious situation of that country. The press—except for purely Catholic publications—refuses to print the reports. Mexico has ceased to be "news." Religious persecution has been going on so long that only sensational new developments have any news value. The Catholic press is regarded as prejudiced. Only governmental releases from Mexico bear any weight of authority and these are obvious propaganda.

In spite of the difficulty of obtaining authentic reports, what little news has seeped through is encouraging. Certainly it is true that men—Mexicans in Mexico—are fighting constantly in as true a revolution for liberty as has been fought on this continent since 1776. We (fellow Americans and fellow Catholics) must see to it that the United States does not "intervene" again. When that new day dawns for Mexico we must exert every effort to see that a new, saner, free government at Mexico City is recognized in Washington.

That changes are occurring is shown by the present government's compromise in opening the churches. Something or someone has put the fear of the God they deny, into the hearts of the "gentlemen" in power. The "Mexican question" dead? Not so long as there lives in Mexico one liberty loving peon (Catholic or non-Catholic) with courage enough to fight against terrific odds. The "Mexican question" has never been more alive. The enemy, hitherto impregnable, is starting to compromise. Perhaps it has just recalled that quotation about "the gates of hell."

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